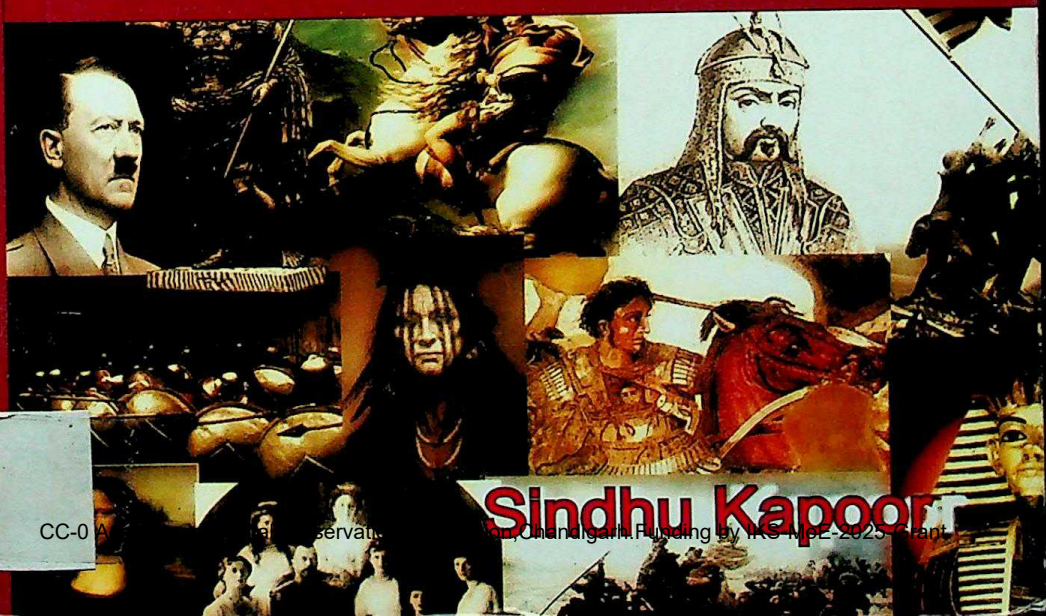
History of ANCIENT INDIA & MODERN WORLD (TILL 1871)



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History of
ANCIENT INDIA
AND
MODERN WORLD (TILL 1871)

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N.R. BOOKS INTERNATIONAL

Jammu

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Published by :
N.R. Books International,
Jammu.

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First Edition 2012

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Typeseting by :
Hare Krishna Composing House,
Jammu.

Printed at :
G.K. Fine Art Press,
Delhi.

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Preface

It is aptly said that history is a continuous process. So is history writing. In the present work, I have dared to cover wide ranging topics of India's Anciant History, besides covering major events of World History till 1871. The book has been designed, keeping in mind the requirements of the students appearing in graduate and other competitive examinations. The purpose of this book is to enable the students of history to procure all the ncessary information on Ancient India and World History in a single piece of work. Consequently, the language of the book has been kept simple and lucid. Through this book, I sincerly hope to serve the basic needs of the students of the subject.

I will be failing in my duty if I would not place on record my sincere gratitude to Mr. Nischal Anand, N.R. Books International, Jammu, whose constant insistence and inspiration played a vital role in bringing it out in the market.

Suggestions from the teachers as well as the students for the further improvement of the book shall be highly appreciated.

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ANCIENT INDIA

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THE ARYANS IN INDIA. THE PROTO-HISTORIC PERIOD

Objectives:

This unit aims to explain:

- Main Sources of Ancient Indian History.
- Religious, Social and Economic Life during the Early and Later Vedic Age.

Among the many people who entered India in the 2nd millennium B.C., was a group of related tribes whose priests had perfected a very advanced poetic technique, which they used for the composition of hymns to be sung in praise of their gods at sacrifices. These tribes, chief of which was that of the Bharatas, settled mainly in East Punjab and in the region between the Satluj and the Jamna which later became known as Brahmavarta. The hymns composed by their priests in their new home were carefully handed down by word of mouth, and early in the 1st millennium B.C. were collected and arranged. They were still not committed to writing, but by now they were looked on as so sacred that even minor alterations in their text were not permitted, and the priestly schools which preserved them devised the most remarkable and effective system of checks and counter checks to ensure their purity. Even when the art of writing was widely known in India, the hymns were rarely written, but, thanks to the brilliant feats of memory of many generations of brahmans, and the extreme sanctity which the hymns were thought to possess, they have survived to the present day in a form which, from internal evidence, appears not to have been seriously tampered

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with for nearly three thousand years. This great collection of hymns is the Rig Veda, still, in theory, the most sacred of the numerous sacred texts of the Hindus.

The period of the Vedas, Brahmanas and Upanisads is a sort of transition from prehistory to history. If history, as distinct from archaeology, is the study of the human past from written sources, then India's history begins with the Aryans. The Rig Veda, and the great body of oral religious literature which followed it in the first half of the 1st millennium B.C., are part of the living Hindu tradition. The Vedic hymns are still recited at weddings and funerals and in the daily devotions of the brahman. Thus, they are part of historical India, and do not belong to her buried prehistoric past. But they tell us little about the great events of the time, except in irritatingly vague incidental references; even on social conditions their information is scant; only on religion and thought is the historian more fully informed.

Yet from the hymns of the Rig and Atharva Vedas, the sacrificial instructions of the Brahmanas, and the mysticism of the Upanisads, the outlines of a culture emerge, though often all to vaguely, and here and there we see the faint wraiths of great sages and tribal leaders, whose importance for their times was such that their names were recorded in sacred literature. Around these phantoms later tradition draped a glittering mantle of legend, legend in which many Indians still implicity believe, and which, in other contexts, is exceedingly important. But when the mantles are removed only vague shadows remain, little more than the names of chieftains, who, three thousand years ago waged successful war against their enemies. For the period before the time of the Buddha, we can only trace the general character of the civilization which produced the Vedic literature and give a brief and tentative sketch of its expansion.

SOURCES OF ANCIENT INDIAN HISTORY

A perfect knowledge of Indian History has not been so far available. Historians do not have one opinion on many issues. However they have attempted to present ancient Indian History in a chronological order through their constant efforts in which they have succeeded to a considerable extent. To achieve their objective, the

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historians have taken recourse to numerous sources to facilitate the study of ancient Indian history. These sources have been divided into two parts:

1. The indigenous sources of ancient Indian history.
2. The foreign sources of ancient Indian history.

THE INDIGENOUS SOURCES

Under these sources, the ancient Vedic Literature, Hindu religious literature, Buddhist religious literature, Jain religious literature, Secualr literature such as historical dramas, Political and Grammar books, Archaelogical sources as Inscriptions, Coins and other archaelogical material's Buildings etc. are counted.

VEDIC LITERATURE

The Vedas, Brahmans, Aranyaks, Ramayan, Mahabharat, Puranas etc. are Hindu religious literature which help us a lot in knowing about ancient Indian history. Vedas are four in number-Rig Veda, Yajur Veda, Sam Veda and Atharva Veda. Rig Ved has 10 Mandals, 1,028 Suktas and 10,580 Richas. Along with religion, this book provides us knowledge about social, political and economic condition of the then India. Yajur Ved has 40 chapters and about 2,000 mantras. This book reflects on the social and religious condition ofthe then India. Sam Ved has 1,549 or 1,810 shlokas which were sung on the holy occasion of Yajnas. This book is an evidence of the development of Indian music during the period. In Atharva Ved, there are 20 Mandals, 731 Richas and 5,839 Mantras. This book gives detailed information about the family, social and poliitical life of later Vedic period of History. All the Vedas have one Upveda : Rig Ved has its Ayur Ved, Yajur Ved has its Dhanur Ved, Sam Ved has its Gandharva Ved and Atharva Ved has its Shilp Ved.

BRAHMAN WORKS

The prose commentaries on the Vedas are called the Brahmans. Each of the four Vedas have their own Brahman books. The Brahmans of Rig Ved are known as Kaushitaki and Aitereya. Aitereya Brahman gives the names of some kings of the Vedic period and information about various kinds of coronations and festivals. Taitteriya belongs to Krishna Yajur Ved; and Shatpath belongs to

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Shukla Yajur Ved. Tandav, Panchvish and Jaimaniya belong to Shukla Yajur Ved and Gopath belongs to Atharva Ved. All these are Brahmans through which we get detailed information of the social, political and religious life of the then people.

ARANYAKAS

These books deal with soul, birth and death and life beyond it. These were studied and taught by men in Vanprasth; i.e. Munis and the inhabitants offorests inside the forests. As such they have been called as Aranyaks. Rig Ved has Kaushitaki and Aitereya Aranyakas. Taittariya belongs to Krishna Yajur Veda, Sam Veda and Atharva Veda have no Aranyakas.

RAMAYANA AND MAHABHARAT

Ramayan written by Maharshi Valmiki and Mahabharat written by Ved Vyas are the two famous epics of the Hindus. Both the books provide detailed knowledge of political, social, religious and economic life.

PURANAS

The Puranas are important source material for historical knowledge. They provide us with information about the dynasties and their activities, though they are not fully reliable. Puranas are 18 in number. From historical view point, Brahma, Matsya, Vishnu, Bhagwat, Agni, Vayu, Markandey and Garuda are very significant.

BUDDHIST LITERATURE

The Buddhist literature throws ample light on ancient Indian History. There are three parts of the Buddhist literature; Jatak, Pitak and Nikay. The Jatak stories are very important from historical viewpoint. These stories give us informatin of the social condition of Indian before Buddha. The Tripitaks are (1) Vinaypitak, (2) Suttpitak and (3) Abhidhamma-pitak. Vinaypitak deals with the conduct of the Bhikshus. Suttpitak contains the teachings of Buddha and Abhidhammapitak describes the philosophy of Buddhism. The Pitaks are written in Pali language. In these Pitaks, the contemporary rulers of Buddha and the political, social and economic life of the then India are minutely described.

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Other famous books written in Pali language are Maha Vansha and Deep Vansha and these give us historical knowledge about the dynasties of Sri Lanka. Other works that give us important information are Buddha Charit written by Ashwaghose and Milindpanho, Maha Vibhava and Lalit Vistar in Sanskrit. Other famous Buddhist books are Divyavadan, Vaipulya Sutra and Manjushri Mulkalp.

JAIN LITERATURE

Many important facts of ancient Indian history are contained in the Jain literature written in Prakrit language. A number of them are either not contained in Brahman and Buddhist literature or scantly mentioned in them. Parishishta Parvan, Bhadrabahu Charit, Trilok Prajatit, Katha Kosh, Lok Vibhag, Aaradhana Katha Kosh, Sthaviravali, Aavashyak Sutra, Kalpa Sutra and Bhagwati Sutra are main books of Jain literature. The Jain literature has been divided into 12 parts. Jain literature provides us information about 24 Tirthankars and gives us the political and historical knowledge of Uttar Pradesh and Bihar during the time of Mahavir Swami.

ANCIENT NAMES OF THE RIVERS

Ancient Name	New Name
Sindhu	Indus
Gomti	Gomal
Kubha	Kabul
Kumu	Kurram
Swastu	Swat
Drishdhati	Ghaggar
Saraswati	Sarsuti
Vitasta	Jhelam
Askini	Chinab
Vipasha	Vyas
Shutadri	Satluj
Purushni	Ravi

* The Battle of Ten Kings was fought on the bank of Purushni in which Sudas came out victorious.

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SECULAR LITERATURE

Besides the religious literature, the secular literature, throws ample light on the ancient Indian History. Such literature comprise the Law books known as Dharma Sutra and Smritis. The Smritis were written in 4th century B.C. onward. They describe the duties of people related to different sections, Kings and their officers. Of these Smritis, the earliest one is the 'Manu Samriti'.

LITERARY AND HISTORICAL WORKS

The historical works are very important to know the ancient Indian History because they provide correct information about the rulers as well as the political, social, economic and religious conditions Harsha Charit written by the Court poet of Harsha named Bana, provides us information of Harsha's rule and Rajtarangini the only historical work of the period written by Kalhan tells us about the history of Kashmir. Besides, Rasmala and Kirti Kaumudi written by Someshwar; Prabandh Chintamani written by Merutang; Prabandh Kosh written by Rajeshwar; Vikramank Dev Charit written by Vilhan; Nav Sahasank Charitra written by Padma Gupta; Ram Charita written by Nandi; Bhoj Prabandh written by Ballal; Gaud Vaho written by Vakpatiraj; Kumarpal Charitra written by Hem Chandra; Hammir Kavya written by Nay Chandra and many other books give important informations.

Besides, the above mentioned books the Sangam literature written in Tamil language throws light on the ancient history of South India. This literature was composed by numerous poets. As the writing was done in literary Conferences, (Sangam) these have been called Sangam. They provide historial knowledge about the social, economic and political conditions of south Indian people.

LITERARY SOURCES (RELIGIOUS)

1. Hindu Religious Books

(*i*) Ved

1. Rig Ved
2. Sam Ved
3. Yajur Ved
4. Atharva Ved

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(*ii*) **Brahman**

1. Aitereya
2. Kaushitki
3. Shat Path Brahman
4. Panchvish Brahman
5. Gopath Brahman.

(*iii*) **Aranyak**

1. Aitereya
2. Taitteriya
3. Maitrayani

(*iv*) **Upanishad**

Total No. 108

Prominent Upanishads

1. Kathopanishad
2. Ishopanishad
3. Kenopanishad
4. Brihadaranyaka Upanishad
5. Chhandogya Upanishad.

(*v*) **Vedang**

1. Shiksha
2. Kalp
3. Vyakaran
4. Nirukta
5. Chhand
6. Jyotish.

(*vi*) **Kalp Sutra**

1. Shraut Sutra
2. Grihya Sutra
3. Dharma Sutra
4. Sulva Sutra

(*vii*) **Sutra Sahitya**

1. Apastamb Grihya Sutra
2. Baudhayan Sutra
3. Apastamb Dharma Sutra
4. Baudhayan Dharma Sutra
5. Gautam Dharma Sutra
6. Ashwalayana Shraut Sutra.

(*viii*) **Vyakaran literature**

1. Ashtadhyayi
2. Mahabhashya
3. Nirukta

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(*ix*) **Jyotish**

1. Brihat Samhita
2. Brihjatam
3. Sufi Siddhant
4. Bij Ganitak

(*x*) **Upaved**

1. Ayur Ved
2. Dhanur Ved
3. Gandharva Ved
4. Shilp Ved

(*xi*) **Philosophy**

1. Nyaya
2. Vaisheshik
3. Samkhya
4. Yoga
5. Poorva Meemansa
6. Uttar Meemansa.

(*xii*) **Epics**

1. Ramayana
2. Mahabharata

(*xiii*) **Puran**

1. Brahm Puran
2. Padma Puran
3. Vishnu Puran
4. Shiva Puran
5. Shri Mad Bhagwat Puran
6. Nardiya Puran
7. Mar kandey Puran
8. Agni Puran
9. Bhavishya Puran
10. Brahm Vaivertya Puran
11. Ling Puran
12. Varah Puran
13. Skand Puran
14. Vaman Puran
15. Surya Puran
16. Matsya Puran
17. Garud Pur an
18. Brahmand Puran

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(*xiv*) **Smritis**

1. Manu Smriti
2. Yagya Valkya Smriti
3. Vishnu Smriti
4. Narad Smriti.

SURVEY OF THE VEDIC LITERATURE

The Aryans, firmly and securely established in the region of the "Saptsindhu" and beyond, found time for leisure and contemplation and produced at once the most ancient and the most thought-provoking literature in the history of mankind. But for this literature ancient Aryans would not be held in such high esteem by the world and the history of philosophic thought would definitely be the poorer. Purely from the historical point of view this literature is our mainstay for such information as we possess about the political, social, economic and religious life of the early people with whom India was henceforth to be identified.

"Sruti and Smriti". This literature has been classified under two headings:

"Sruti" and **"Smriti"** "Sruti" means the word that God spoke to man i.e. a revelation. It is derived from the word 'Sru' which means to hear.

The Vedas are regarded as having been revealed or communicated by God to man. The text of the Vedas (Called "Samriti") i.e., collections, is therefore classified as Sruti.

"Smriti" means contemplated knowledge, and the rest of the Vedic literature is known as "Smriti", being the product of man's own effort in the realm of thought.

The Vedas. The Vedas are four in number. Rigveda, Sam Veda, Yajurveda and Atharva Veda. The Rigveda is the most sacred book of the Hindus. It has 1017 hymns. These hymns are arranged in 10 books called Mandals. The hymns are addressed to Indra, Varuna, Agni and the other Gods whom the Aryans worshipped. They were recited at the time of prayer or Sacrifice. In these the customs and beliefs of the Aryans are revealed. They also contain the seeds of Hindu Philosophy and religious thought.

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The Samveda. It consists of the most part of hymns selected from the Rigveda.

There are some new additions also. The verses are to be recited at the time of some sacrifice and are set to music. The Sam Veda gives us information about the beginnings of Indian music and has also some literary importance.

The Y ajur Veda. It is also mostly based on the Rigveda. The hymns of the Rigveda are arranged in it for the purpose of the various sacrifices. It is a storehouse of information about the growth of sacrificial ceremonies among the Aryans as also about their society and religion. The Yajur Veda has six divisions and two parts. The first part is known as the white Yajurveda, and consists of hymns; the second part is known as the Black Yajur Veda and contains pure commentaries.

The Atharva Veda. It is the last and the most voluminous of the samhitas.

It is divided in 20 books and has as many as 6,000 verses. Some of these have been taken form the Rigveda. One sixth of the Atharvaveda is in prose. It throws a flood of light on the popular beliefs and superstitions about the magical powers of certain spells and charms to keep away demons, avert wrath of gods and subdue enemies.

The Brahmanas. The Brahmanas are prose supplements at the end of each Samhita or text of the Vedas. These are intended to explain the main text. They were meant for the guidance of the Brahmin priests. They were complied by the Brahmin Rishis and are classified as Smriti. They are for the use of the householders.

The Aramyakas. The Aramyakas are found at the end of the Brahmanas in the Rigveda and the Yajurveda. The Sam Veda and Atharva Veda have no Aramyakas. These are books supposed to be read in the forests. They provide material for the philosophic speculation which produced the Upnishadas.

The Upnishadas. The Upnishadas embody the religious philosophy and the spiritual speculation of the Aryan mind. They are a part of the Brahmanas though they form the last part of the Vedas. They seek to unravel the mystery of God, soul, life, death

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and the universe, and this forms the basis of Vedantic philosophy. They stress that Atma is only reality, all else is illusion. Atma is the world soul in which the individual soul "Braham Atma" seeks absorption in order to escape the evils of this world. The Upnishadas are known as the "Vedanta" or the concluding portion of the Vedas and represent the highest water mark of Hindu Philosophic thought.

The Vedangas and the Upvedas. The Vedangas are also regarded as supplementary parts of the Vedas. They are regarded as the first steps towards a proper study and understanding of the Vedas. They are divided into six sections. The first deals with Sikhsa i.e. phonetics and pronounciation; the second deals with Chhandas or metre, the third with Vaykaran or grammar; the fourth with Niruka or etymology; and fifth with Jyotish or astronomy; and sixth with Kalpa or religious practice.

The Upvedas deal with secular subjects like Ayurveda or medicine; Dharm Veda or military service; Gandharava Veda or music; and Shilpa Veda or art and architecture.

The Sutra Literature. The Aryan Rishis attached great value to brevity of expression. Brevity was also necessary because books in early days were not written, and every thing had to be committed to memory. A wealth of meaning had therefore to be compressed into a brief expression called 'Sutra' or thread. The thread could be amplified and developed by means of intelligence and understanding. The Vedangas are written in the Sutra style. A part of sutra literature known as Shruta Sutra deals with ritual and ceremonies. The other part is known as Dharma or Grihya. Sutras deals with customs and laws and the duties of house-holders. They were later developed into Dharma Shastra, dealing with secular as well as religious law, by Rishis like Manu, Vishnu, Yajnavalkya and Narda.

EARLY VEDIC CIVILIZATION AND CULTURE

After the Indus civlization was destroyed, the new civilization of the Aryans developed in the land of seven rivers. Aryans were an excellent and cultured race who flourished very quickly. They were fair complexioned, tall, handsome and healthy people. Their main occupation was agriculture and animal rearing.

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THE VEDIC CIVILIZATION

Most of the scholars, accept Prof. Max. Muller's views that Aryans came to India from Central Asia.

The Vedas are the only source to study the culture and civilization of Aryans and therefore, it is called the Vedic culture and civilization. The Vedic Age is subdivided in two periods i.e., Early or Rig Vedic period and the Later Vedic period.

1. **RIGVEDIC PERIOD:** The period when Rigveda was written is known as the Rigvedic period.
2. **LATER VEDIC PERIOD:** The period when other three Vedas alognwith other Vedic books like Brahman, Upanishad and Aryanak, were written is known as Later Vedic Period.

The time span of Rigvedic culture is the composition of Rigvedic hymns from 1500 B.C. to 1000 B.C., where as the later Vedic Period extends from 1000 B.C. to 600 B.C.

ADVENT OF THE ARYANS AND THE AGE OF THE RIG VEDA

Original Home and Identity

The ARYANS spoke **the Indo-European languages** which are current in changed forms all over Europe, Iran and the greater part of the Indian subcontinent. Originally the Aryans seem to have lived somewhere in the steppes stretching from **Southern Asia to Central** Asia Certain names of animals such as goats, dogs, horses etc. and names of certain plants such as pine, maple etc. are similar to one another in all the Indo- European languages. These common words indicate of fuana and flora of Eurasia. They show that the Aryans were accquainted with rivers and forests. Curiosuly enough, common words for mountains exist only in a few Aryan languages although the Aryans crossed many hills. Their earliest life seems to have been mainly pastoral, agriculture being a secondary occupation. The Aryans did not lead a settled- life, with the result that they could not leave behind any solid material remains. Although the Aryans used several animals, the horse played the most significant role in their life. Its swiftness enabled them and some allied peoples to make successful inroads on West Asia from about 2000 B.C. onwards.

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On thier way to India the Aryans first appeared in Iran, where the Indo-Iranians lived for a long time. We know about the Aryans in India from the Rig Veda, which is the earliest specimen of the Indo-European languages. It is a collection of prayers offered to Agni, Indra, Mitra, Varuna and other gods by various families of poets or sages. It consists of ten mandalas or books, of which Books II to VII from its earliest portions. Books I and X seem to have been the latest additions. The Rig Veda has many things in common with the Avesta, which is the oldest text in the Iranian language. The two texts use the same names for several gods and even for social classes. Some Aryan names mentioned in the Kassite inscriptions of about 1600 B,C, and the Mitanni inscriptions of the fourteenth century B.C. found in Iraq suggest that from Iran a branch of the Aryans moved towards the west.

A little earlier than 1500 B.C. the Aryans appeared in India. We do not find clear and definite archaeological traces of their advent. Possibly they used socketed axes, bronze dirks and swords, which have been discovered in north-western India. The earliest Aryans lived in the geographical area covered by eastern Afghanistan, Punjab and fringes of western Uttar Pradesh. Some rivers of Afghanistan such as the rive Kubha, and the river Indus and its five branches, are mentioned in the Rig-Veda. The Sindhu, identical with the Indus, is the river par excellence of the Aryans, and it is repeatedly mentioned. Another river mentioned is the Sarasvati, now lost in the sands of Rajasthan; the area represented by it is covered by the Ghaggar river. Possibly the Aryans obtained copper from the Khetri mines of Rajasthan. The whole region in which the Aryans first settled in India is called the Land of the Seven Rivers.

The Aryans came to India in several waves. The earliest wave is represented by the Rig Vedic people who appeared in the subcontinent in about 1500 B.C. They came into conflict with the indigenous inhabitants called the dasas dasyus etc. Since the dasas are also mentioned in the ancient Iranian literature. they seem to have been a branch of the early Aryans. The Rig Veda mentions the defeat of Sambara by a chief called Divodasa who belonged to the Bharata clan. In this case the term dasa appears in the name Divodasa.

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Possibly the dasyus in the Rig Veda represent the original inhabitants of the country and an Aryan chief who overpowered them was called Trasadasyu. The Aryan chief was soft towards the dasas but strongly hostile to the dasyus. The term dasyuhajya, slaughter of the dasyus, is repeatedly mentioned in the Rig Veda. The dasyus possibly the phallus and did not keep cattle for dairy products.

TRIBAL CONFLICTS

We know little about the weapons of the Vadversaries of the Aryan peoples, although we hear of many defeats inflicted by Indra on the enemies of the Aryans. In the Rig Veda Indra is called Purandara which means that he was the breaker of forts. But we cannot identify the forts held by the pre-Aryans; some of them may have been late Harappan settlements. The Aryans succeeded everywhere because they possessed chariots driven by horses, and introduced them for the first time into West Asia and India. The Aryan of soldiers were probably equipped also with coats of mail (varman) and better arms.

The Aryans were engaged in two types of conflicts - first they fought with the pre-Aryans, and secondly, they fought amongst themselves. Intra-tribal conflicts rocked the Aryan, communities for a long time. Dividual into five tribes called panchajana, the Aryans fought amongst themselves and sometimes enlisted the support of the non-Aryan peoples for the purpose. The Bharatas and the Tritsu were the ruling Aryan clans, and they were supported by priest Vasishtha. The country Bharatavarsha was eventually named after the tribe Bharata, which appears first in the Rig Veda. The Bharata ruling clan was opposed by a host of ten chiefs, five of whom were' heads of Aryan tribes and the remaining five of non-Aryan peoples. The battle that was fought between the Bharatas on the one hand, and the host of ten chiefs on the other is known as the battle of Ten Kings. This battle was fought on the river Parushni, identical with the river Ravi, and it gave victory to Sudas and established the supremacy of the Bharatas. Of defeated tribes, the most important was that of the Purus. Subsequently the Bharatas joined hands with the Purus and formed a new ruling tribe called the Kurus. The Kurus combined with the Panchalas, and they together established

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their rule in the upper Gangetic basin where they played an important part in later Vedic times.

MATERIAL LIFE

We can form some idea of the material life of the Rig Vedic Aryans. They owed their success in India to their use of horses, chariots and also possibly some better arms made of bronze of which we have very little archaeological evidence. When they settled in the western part of the subcontinent, they possibly used copper supplied by the Khetri mines in Rajasthan. The Rig Vedic people possessed better knowledge of agriculture. Plough share is mentioned in the earliest part of the Rig Veda though some consider it an interpolation. Possibly this ploughshare was made of wood. They were acquainted with sowing, harvesting and threshing and knew about the different seasons. Agriculture was also well known to the pre-Aryans who lived in the area associated with the Vedic people. 'In spite of all this, there are so many referernces to the cow in the Rig Veda that the Rig Vedic Aryans were predominantly a pastoral people. Most of their wars were fought for the sake of cows. The term for war in the Rig Veda is gavishthi or search for cows. The cow seems to have been the most important form of wealth. Whenever in Rig Veda we hear of gifts made to priests they usually consist of cows and women slaves and never ofland. The Rig Vedic people may have occasionally occupied pieces of land for grazing, cultivation and settlement, but land did not form a wellestablished type of private property.

The Rig Veda mentions such artisans as the carpenter, the chariot-maker, the weaver, the leather worker, the potter, etc. This indicates that they practised all these crafts. The term ayas used for copper or bronze shows that metal working. But we have no clear evidence of the existence of trade. It is doubtful whether the Aryans or the Vedic people were acquainted with sea or ocean, because the word samudra mentioned in the Rig Veda mainly denotes a collection of water. At any rate the Aryans did not live in cities; possibly they lived in some kind of foritifed mud settlements which still await to be identified satisfactorly by the archaeologists.

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Recently, a site called Bhagwanpura has been excavated in Haryana and three sites in Punjab, and in all these cases Painted Grey Ware has been found alongwith 'late Harappan' pottery. The date assigned to the Bhagwanpura finds ranges from 1600 B.C. to 1000 B.C., which is also roughly the period of the Rig Veda. The geographical area of these four sites also coincides with that of a good portion of the area represented by the Rig Veda. Although Painted Grey Ware has been found at all these sites, iron objects and cereals are absent. We may, therefore, think of a pre-iron phase of the PGW which coincided with the Rig Vedic phase. It is, interesting to note that at Bhagwanpura, a thirteen room mud house has been discovered. This might indicate either a house for a large extended family or for a tribal chief. Cattle bones have been found in good quantity in all these sites.

TRIBAL POLITY

The administrative machinery of the Aryans in-the Rig Vedic period worked with the tribal chief in the centre. Because of his successful leadership in war, he was called Rajan. It seems that in the Rig Vedic period the King's post had become hereditary. However, the chief or the king did not exercise unlimited power for he had to reckon with the tribal organizations. We have traces of election of the king by the tribal assembly called the samiti. The king was called the protector of his tribe. He protected its cattle, fought its wars and offered prayers to gods on its behalf.

Several tribal or the clan-based assmeblies such as the sabha, samkiti, viddatha, gana are mentioned in-the Rig Veda. They exercised deliberative, military and religious functions. Even women attended the sabha and vidatha in Rig Vedic times. But the two most important assemblies were the sabha and the samiti. These two were so important that the chiefs or the kings showed eagerness to win their support.

In the day-to-day administration, the king was assisted by a few functionaries. The most important functionary seems to have been the purohita. The two priests who played a major parts in the time of Rig Veda are Vasishtha and Vishvamitra. They inspired the tribal chiefs to action and lauded their exploits in return for handsome

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rewards in cows and women slaves. The next important functionary seems to be the senani, who used spears, axes, swords etc. We do not come across any officer concerned with the collection of taxes. Probably the chiefs received from the people voluntary offerings called bali. Presents and spoils of war were distributed in some Vedic assemblies. The Rig Veda does not mention any officer for administering justice. But it was not an ideal society. There were cases of theft and burglary and especially we hear of the theft of cows. Spies were employed to keep an eye on such 'unsocial activities.

The titles of the officials do not indicate their administration of territory. However, some officers seem to have been attached to territories. They enjoyed positions of authority in the pasture grounds and settled villages. The officer who enjoyed authority over the pasture grounds is called vrajapati. He led the heads of the families called *kulapas,* or the heads of the fighting hordes called gramanis, to battle. In the beginning, the gramani was just the head of a small tribal fighting unit. But when the unit settled, the gramani became the head of the village, and in course of time he became identical with the vrajapati. The king did not maintain any regular or standing army, but in times of war he mustered a militia whose military functions were performed by different tribal groups called vrata, gana, grama, sardha. By and large it was a tribal system of government in which the military element was strong. There was no civil system or territorial administration because people were in a stage of perpetual expansion, migrating from one area to another.

SOCIETY

Tribe and Family

Kinship was the basis of social structure, and a man was identified by the clan to which he belonged, as can be seen in the names of several Rig Vedic kings. People gave their primary loyalty to the tribe, which was called *jana.* The term jana occurs at about 275 places in-the-Rig Veda: and the term Janapada or territory is not used even once. The people were attached to the tribe, since the territory or the kingdom was not yet established.

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Another important term which stands for the tribe in the *Rig Veda* is *VIS;* it is mentioned 170 times in that text. Probably the vis was divided into gram a or smaller tribal units meant for fighting. When the gram clashed with one another it caused samgrarna or war. The most numerous varna of vaishya arose out of the vis or the mass of the tribal people.

The term for family (*kula*) is mentioned rarely in the Rig veda. It comprised not only mother, father, sons, slaves, etc., but many more people also. It seems that family in early Vedic phase was indicated by the term *grhia* which frequently occurs in this text. In the earliest Indo-European languages one word is used for nephew, grandson, cousin, etc. This would mean that differentiation in family relationships leading to the setting up of separate households had not proceeded far, the family was a very large joint unit. It was obviously a patriarchal family headed by the father as was the case in the Roman society. It seems that several generations of the family lived under the same roof. Because it was a patriarchal society, the birth of a son was desired again and again, and especially people prayed to the gods for brave sons to fight the wars. In the Rig Veda, no desire is expressed for daughters, though the desire for children and cattle is a recurrent theme in the hymns.

Women could attend assemblies. They could offer sacrifices alongwith their husbands. We have an instance of five women who composed hymns although the later texts mention 20 such women. Obviously the hymns were composed orally, and nothing written belongs to that periods. The institution of marriage was established, although symbols of primitive practices survived. We hear of a proposal made by Yami, the twin -sister of Yama, for establishing love relations, but the offer is resisted by Yama. We have some indications of polyandry. For instance, the Maruts are stated to have enjoyed Rodasi, and the two Asvin brothers are represented as living with Surya, the daughter of the sun god. But such instances are not too many. Possibly they indicate matrilineal traces, and we have a few examples of sons being named after their mother, as in the case of Mamateya.

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We also notice the practice of levirate and widow remarriage in the Rig Veda. There are no examples of child-marriage, and the marrigeable age in the Rig Veda seems to have been 16 to 17.

Social Divisions

The Rig Veda Shows some consciousness of the physical appearance of people in north-western India in about 1500 - 1000 B.C. Varna was the term used for colour, and it seems that the Aryans were fair and the indigenous inhabitants dark in complexion. Colour may have provided the identity mark for social orders, but its importance has been exaggerated by those western writers who believe in racial distinctions. The factor which contributed most to the creation of social divisions was the conquest of the indigenous inhabitants by the Aryans. The dasas and the dasyus, who were conquered by the Aryans, were treated as slaves and Shudras. The tribal chiefs and the priests acquired a larger share of the booty, and they naturally grew at the cost of the common people, which created social inequalities in the tribe. Gradually the tribal society was divided into three groups - warriors, priests and the people - on the same pattern as in Iran. The fourth division called the shudras appeared towards the end of the Rig Vedic period, because it is mentioned for the first time in the tenth Book of the Rig Veda, which is the latest addition.

We repeatedly hear of slaves who were given as gifts to the priests. They were mainly women slaves employed for domestic purposes. It is clear that in Rig Vedic times, slaves were not used directly in agriculture or other producing acivities. In the age of the Rig Veda, divisions based on occupations had started. But his division was not very sharp. We hear of a family in which a member says: "I am a poet, my father is a physician, and my mother is a grinder, earning livelihood through different means, we live together ... "We hear of gifts of cattle, chariots, horses, slaves, etc." Unequal distribution of the spoils of war created social inequalities, and this helped the rise of princes, and priests at the cost of the common tribal people. But since economy was mainly pastoral and not food-producing, the scope for collecting regular tributes from the people was very limited. We do not find gifts of land and even those

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of cereals as fare. We find domestic slaves, but not the wage-earners. Tribal elements in society were stronger and social divisions based on collection of taxes or accumulation of landed property were absent. The society was still tribal and largely egalitarian.

RELIGIONS

Rig Vedic Gods

Generally Society discovers its religion in its surroundings. The Aryans found it difficult to explain the advent of rains, the appearance of the sun and the moon, and the existence of the rivers, mountains, etc. So they personified these natural forces and looked upon them as living beings to whom they gave human or animal attributes. We have a large number of such divinities in the Rig Veda, which is full of hymns composed in their honour by the poets of various families. The most important divinity, in the Rig Veda is Indra, who is called Purandara or breaker of forts. Indra played the role of a warlord, leading the Aryan soldiers to victory against the demons. Two hundred and fifty hymns are devoted to him. He is considered to be the rain god and thought to be responsible for causing rainfall. The second position is held by Agni (fire god) to whom 200 hymns are devoted. Fire played asignificant part in the life of primitive people because of its use in burning forests, cooking, etc. The cult of fire occupied a central place not only in India but also in Iran. In Vedic times, Agni acted as a kind of intermediary between the gods on the one hand, and the people on the other. The oblations offered to Agni were supposed to be carried in the form of smoke to the sky, and thus transmitted to the gods. The third important position is occupied by Varuna who personified water. Varuna was supposed to uphold the natural order, and whatever happened in the world was thought to be the reflection of his desires. Soma was considered to be the god of plants, and an intoxicating drink is named after him. The Rig Veda has a large number of hymns, which explain the methods for preparations of this drink from plants that have not been satisfactorily identified so far. The Maruts personify the storm. Thus, we have a large number of gods, who represent the different forces of nature in one form or another, but are also assigned human activities. We also find some female divinities such as Aditi, and

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Ushas who represented the appearance of the dawn. But they were not prominent in the time of the Rig Veda; in the patriarchal set-up of the period the male gods were far more important than the females.

The dominant mode of worshipping the gods was through the recitation of prayers and offering of sacrifices. Prayers played an important part in Rig Vedic times. Both collective and individual prayers were made. Originally, every tribe or clan was the votary of a special god. It seems that prayers were offered to gods in chorus by the members of a whole tribe. This also happened in the case of sacrifices. Agni and Indra were invited to partake of sacrifices made by the whole tribe (*jana*). Offerings of vegetables, barley, etc. were made to gods. But in Rig Vedic times the process was not accompanied by any ritual or sacrificial formulae. At this stage the magical power of the word was not considered so important as it came to be in later Vedic times. Why did people worship gods in the time of the Rig Veda? They did not worship gods for their spiritual uplift or for ending the miseries of existence. They asked mainly for praja (children), pashu (cattle), food, wealth, health, etc.

Rituals and Philosophy

People worshipped gods for the same material reasons in this period as they did in earlier times. However, the mode of worship changed considerably. Prayers continued to be recited, but they ceased to be the dominant mode of placating the gods. Sacrifices became far more important, and they assumed both public and domestic character. Public sacrifices involved the King and the whole of the community, which was still in many cases identical with the tribe. Private sacrifices were performed by individuals in their houses because in this period, the Vedic people led a settled life and maintained regular households. Individuals offered oblation to Agni, and each one of these took the form of a ritual or sacrifice.

Sacrifices involved the killing of animals on a large scale, and especially, the destruction of cattle wealth. The guest was known as *GoGHNA* or the one who was fed on cattle.

Sacrifices were accompanied by formulae which had to be carefully pronounced by the sacrificer. The sacrificer was known as the *Yajamana,* the performer of *Yajna,* and much of his success

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depended on the magical power of words uttered correctly in the sacrifices. Some rituals performed by the Vedic Aryans are common to the Indo- European peoples, but many rituals seem to have developed on Indian soil.

These formulae and sacrifices were invented, adopted and elaborated by the priests called the brahamans. The brahamans claimed a monopoly of priestly knowledge and expertise. They invented a large number of rituals, some of them were adopted from the non-Aryans.

In addition to cows, which were usually given as sacrificial gifts, gold, cloth and horses were also given. Sometimes, the priests claimed portions of territory as dakshina, but the grant of land as sacrificial fee is not well established in the later Vedic period.

Towards the end of the Vedic period, began a strong reaction against priestly domination against cult and rituals, especially in the land of the Panchalas and Videha, where around 600 B.C., the Upnishads were compiled. These philosophical texts criticized the rituals and laid stress on the value of right belief and knowledge. They emphasized that the knowledge of self or ATMAN should be acquired and the relation of ATMAN with Brahama should be properly understood. BRAHAMA emerged as the supreme entity.

Some of the Kshatriya princes in Panchala and Videha also cultivated this type of thinking and created the atmosphere for the reform of the priest dominated region. Their teaching promoted the cause of stability and integration. Emphasis on the changelessness, indestructibility and immorality of atman or soul served the cause of stability which was needed for the rising state power headed by the Kshatriya raja. Stress on the relation of atman with Brahama fostered allegiance to superior authority.

The later Vedic period saw certain important changes. It lead to the beginning of territorial kingdoms. Wars were fought not only for the possession of cattle but also for that of territory. The Mahabharata battle, fought between the Pandavas and the Kauravas, is attributed to this period. The predominantly pastoral society of early Vedic times had become agricultural. The tribal pastoralists came to be transformed into peasants. Chiefs grew at the expense of the tribal

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peasantry, and handsomely rewarded the priests who supported their patrons against the common *people* called the vaishyas. The shudras were still a small serving order. The tribal society broke up into a varna-divided society.

IMPORTANT POINTS IN BRIEF

- The word veda is derived from the Sanskrit root VID meaning to know that signifies knowledge par excellence.
- The Vedas APAURUSHEYA *i.e.,* not created by humans but are handed down to mankind by God.
- Cow has been mentioned 176 times. Cow was the main cause of battle: called Gosu, Gansti, Gavyut, Gavyu and Gavesana. Copper arrow was called A YUMUKHAM.
- According to Sayana, who has written commentary on Rig Veda: Saneru means distribution or Sambhaktra ; Sanugi was woman distributor; Vaja-Sati mentioned distribution of food.
- RITVIJ were the specialists who participated in the yajna and helped in its completion.
- There were four types of RITVIJ each for the four Vedas :

  HOTRA - Rigveda

  ADHV ARYU- Yajurveda UDGATRA - Samreveda BRAHMANA - Atharvaveda
- Vedas are known as Shruti (to hear).
- Each Veda has three parts :

  (*a*) Samhita meaning mantra

  (*b*) Brahmana meaning chapter (Each chapter deals with different people).

  (*c*) Aryanaka meaning Appendix.
- Rigveda is the earliest among the Vedas. It has 1028 hymns of which 1017 are original and 11 were added to it later. It has 10 Mandalas.
- The famous Purushasukta telling us about the four Varnas - Brahmans, Kshatriyas, Vaishaya and Shudras is mentioned in the X Mandala. Ac-cording to it :

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(*i*) Brahmans originated from the mouth of Brahma.
(*ii*) Kshatriyas from the arms
(*iii*) Vaishyas from the thighs
(*iv*) Shudra from the feet of Brahma.

- The famous GAYATRI MANTRA addressed to solar deity SAVITRI is also mentioned in the X Mandala.
- Yajurveda is the Book of Prayers, written partly in prose and partly in verse.
- The earliest reference of singing is found in Samaveda. It has 1603 verses of which only 99 are original and the rest have been derived from the Rigveda.
- Atharavaveda is called the Book of Magic. It contains charms and spells to word off evils and diseases. It is related to holy magic formulae.
- Aranyakas are vedicteats, originally written by the forest hermits and students living in jungles. These are the concluding portions or appendix of the Brahmas.

Rivers mentioned in Rig Veda are

Vitasta	Gomati		Jhelum	Kabul
Askini	Kubha	Chenab	Chautang	
Purushni	Kumu	Ravi	Gardak	
		Beas		
Shutudri	Kumbha	Sutlej		
Vipasha	Drishadavati	Kurram		
Krumu	Sadinira	Gomal		

- Equal status was given to the women and they were entitled for Upnayana.
- There is reference of 5 women who composed the hymns of Rig Veda in-cluding Visvara, Ghosa and Apala.
- Women participated in social life and religious ceremonies and also at-tended the Sabhas and Samitis.
- There is no mention of Sati. Widow remarriage was prevalent because of a tradition called NIYOG, according to which a widow could be remarried to her brother-in-law till she got a child from him.

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- Veena was the most popular source of musical instrument.
- Dance, Drama and Painting existed.
- Chausar (Gambling) was very popular.
- Chariot Racing was organized during the Rajasuya ceremony.
- The world 'Nagar' has not been mentioned in Early Vedic Age.
- Rigvedic was primarily a pastoral society, with so concept of private prop-erty.
- Cow was the main source of wealth.
- No concept of land measurement existed due to the abundance of vast land.
- Professions and occupations were not hereditary.
- There is reference of group of people called P ANI. They monopolized the economy and were probably non-aryans.
- They know about gold, copper, and bronze but not iron.
- There is seldom reference of Nishka ; it is mainly in form of necklace, as a medium of exchange (a lump of gold).
- There is mention of about 3 basic Gods. There are 33 other Gods - Celes-tial, Antriksha and Earth.
- The term 'Rajya' has been mentioned once in the Rig Veda but the Rigvedic political condition cannot be regarded as the condition of the state in real terms, the concept of territory was completely absent and war used to take place for cows i.e., GA VISTI.
- Rigvedic polity was a kind of tribal cheftainship with some elements of democracy.
- Women were equal status in this period. In Atharvaveda Sabha and Samiti are referred to as the two daughters of 'Prajapati'. In Rigveda, a woman called 'Sabhapati' attended the Sabha.
- The sabha and samiti were powerful institutions which considerably ended the sovereignty of the king.
- The sabha had great powers. It used to take its own decisions for perform-ing social, political and administrative functions.

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Sabha performed judicial functions, whereas the samiti had no such powers.

- The king did not maintain a standing or regular army during the Rig Vedic period.
- Soldiers supplied by the tribal groups were called:

  (*i*) Vrata (*ii*) Sardha (*iii*) Gana (*iv*) Grama.
- Foot soldiers were called PATI.
- Most distinguished tribes were the KURUS, whose capital was at Panchal and Asandhivat.
- KURU's territory was in Kurukshetra.

LATER VEDIC PERIOD (1000 B.C. TO 600 B.C.)

The period in which other three Vedas— Yajur Ved, Samved, and Atharv Ved, the Brahmans, Upnishad and Aranyaks, etc. were written, is called the later Vedic period.

Expansion in the Later Vedic Period

The history of the later Vedic period is based mainly on the Vedic texts which were compiled after the age of Rigveda. The collections of the Vedic hymns or Mantras were known as the Samhita. The Rigveda samhita is the oldest vedic text. For purposes of singing, the prayers of the Rig veda were set to tune, and this modified collection was known as the Sarna Veda Samhita. In addition to the Sarna Ved, in post-Rigvedic times two other collections were composed. They were the Yajur Veda Samhita and the Atharva Veda Samhita.

The Yajurveda contains not only hymns but also rituals which have to accompany their recitation. The rituals reflect the social and political mileu in which they arose. The Atharva Veda contains charms and spells to ward off evils and diseases. Its contents throw light on the beliefs and practices of two non-Aryans. The Vedic Samhitas were followed by the composition of a series of texts known as the Brahamans. These are full of ritualistic formulae and explain the social and religious meaning of rituals. All these later Vedic texts were compiled in the Upper Gangetic basin in circa 1000 - 600 B.C.

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In the same period and in the same area, digging and exploration have brought to light nearly 700 sites inhabitated for the first time.

These are called Painted Grey Ware (PGW) sites because they were inhabited by people who used earthern bowls and dishes made of painted grey pottery. They also used iron weapons. With the combined evidence from the later vedic texts and PGW iron phase archaeology. We can form an idea of the life of the people in the first half of the first millennium B.C. in Western Uttar Pradesh and adjoining areas of Punjab, Haryana and Rajasthan.

The texts show that the Aryans expanded from Punjab over the whole of Western Uttar Pradesh covered by the Ganga-Yamuna doab. The Bharatas and Purus, the two major tribes, combined and thus, formed the Kuru people. In the beginning, they lived between the Sarasvati and the Drishadvati just on the fringe of the doab. Soon the Kurus occupied Delhi and the upper portion of the doab, the area called Kurukshetra or the land of the Kurus. Gradually, the coalesced with a people called the Panchalas, who occupied the middle portion of the doab. The authority of the Kuru - Panchalas people spread over Delhi, and upper and middle parts of the doab. They set up their capital at Hastinapur, situated in the district of Merrut. The history of the Kuru tribe is important for the battle of Bharata, which is the main theme of the great epic called the Mahabharata. The war is supposed to have been fought around 950 B.C., between the Kauravas and the Pandavas, although both of them belonged to the Kuru clan.

Excavations at Hastinapur, datable to the period 900 B.C. to 500 B.C., have revealed settlements and faint beginnings of town life. But they do not at all answer the description of Hastinapur, in the Mahabharata, because the epic was finally compiled much later in about 4th century A.D. when material life had advanced much. In later Vedic times, people hardly knew the use of burnt bricks. From traditions we learn that Hastinapur was flooded, and the remnants of the Kuru clan moved to Kaushambi near Allahabad.

The Panchala Kingdom, which covered the modern districts of Bareilly, Badaun and Farukhabad, is famous for its philosopher kings and brahmana theologians. Towards the end of the later Vedic period,

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around 600 B.C., the Vedic people spread from the doab further east to Koshala in Eastern Uttar Pradesh and Videsha in North Bihar. Although Koshala is associated with the story of Rama, it is not mentioned in Vedic literature.

In eastern Uttar Pradesh and North Bihar, the Vedic people had to contend against people who used copper implements and the black-and-red earthern pots. In western Uttar Pradesh they possibly came up against the people who used pots of ochre or red colour and copper implements. They possibly encountered thin habitations of some people using back-red ware. It is suggested that at a few places they came against the users of the late Harappan culture but these people seem to represent a conglomerate culture which cannot be characterized as purely Harappan. Whoever be the opponents of the later Vedic peoples, evidently, they did not occupy any large and compact area, and their number in the upper Gangetic basin does not seem to have been large. The vedic people succeeded in the second phase of their expansion because they used iron weapons and horse drawn chariots.

POLICY OF LATER VEDIC PERIOD

Political Life

(*A*) **Raja-King:** The post of King had become hereditary. The 'King had many titles and he per- formed the Rajsuya, Ashwamedha and Vajpaya Yajnas. Panchal, Kuru, Kash and Kaushal were the prominent States of this period.

(*B*) **Sabha-Samiti :** In later Vedic period, because of the increase in King's power, the importance of Sabha and Samiti was reduced.

(*C*) **Officers of the State:** With the territorial states coming into existence the network of Bureaucracy developed. The main officers were known as Ratnin. After his accession, the King visited the house of the Ratnins to seek their cooperation. According to Satpath Brahmin, the number of the Ratnins during this period was 11. They were (1) Senani, (2) Purohit, (3) Yuvraj (4) Mahishi (Rani), (5) Sut (The Charioteer of the king), (6) Gramani (Chief of the

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village), (7) Chhata (pratihari), (8) Sangrahita (Koshadhyaksha), (9) Bhagduth (Tax-collector), (10) Akshavaya (Helper of the king in gambling) (pansa), (11) Palagal (Friend and advisor of the King).

Administration: Ratnins used to help the king in administering the State. Senani looked after the organization of the Army; the villages were managed by the Gramini; the rights of Judiciary were given to an officer known as Adhyaksha, by the king. In the villages the works related to Justice were conducted by Gram Jeewan. The Gram Panchayats used to solve the minor quarrels. Those who murdered the Brahmins, were hanged. In order to prove the innocence, the Agni Pariksha and Jal Pariksha were in vogue.

Different Opinions Regarding the Original Home of Aryans

S.No.	Proposed Aryans's Original Place	Proposers
1.	Europe	Phillippo Sescity; Sir William Jones
2.	Germand and Scandinavia	Penka
3.	Southern Russia	Nihiring
4.	Central Asia	Prof Max. Muller
5.	Paamir and Bactria	Prof. Mayor & Reyherd
6.	North Pole (Acrtic Region)	G.N. Jha Bal Gangadhar Tilak
7.	Tibet	Dayanand Saraswati
8.	Tibet	Pargiter
9.	Brahmarishi region	G. N. Jha
10.	Himalaya (Manas region)	Dr. K. K. Sharma
1I.	Madhya Pradesh	Dr. Raj Bali Pandey
12.	Kashmir	Dr. L. D. Kala
13.	Sapt Saindhav region	A. C. Das + Sampurna Nand
14.	Hungary	Gyles
15.	Bank of Western Baltic	Sea Mach

Sources of Royal Income : Land tax and trade were the main sources of royal income. 'Bali' was the tax realized from the people which was the 1/16 of the state tax. The state tax was realized in the form of animals and foodgrains. Bhagduth was the officer who collected the taxes.

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SOCIAL CONDITION

Family: It was the important unit of society. The eldest male in the family was the Adhyaksha or Chief. All the members of the family obeyed him.

Varna: In this socieity, there were 4 Varnas-Brahmins, Kshatriyas, Vaishya and Shudra. Brahmans led a life of austerity. Their life passed in study, teaching and performing religious rites. They were considered to be the the best of all in society. Kshatriya's main duty was to protect the people from wars and aggressions. Vaishya's were mainly involved in agriculture and trade. The duty of the Shudras was to serve the above three privileged classes. The Varna system which originated from division of labour had come to be based on the Birth.

Ashram System: This was the ideal order of life. Taking the span of human life to be of hundred years, it was divided into four periods of equal duration known as Ashram. The four Ashrams were Brahmacharya, Grihastha, Vanprastha and Sanyas and each of these comprised 25 years. In Brahmacharya, one had to study, in Grihastha, one had to marry and procreate, in Vanprastha one had to move towards the forest and in Sanyas one had to renounce the worldly attachments. The first three Ashrams were well practised in later Vedic period.

Marriage : It was considered to be a holy tie. The intercaste marriages and widow remarriages were not unknown. The marriage in the same gotra was not considered good. Dowry system prevailed. Polygamy was very popular among the higher section of society. There were some important marriage oaths. Sati was not unknown. Child marriage existed in some areas. Purda was unknown. Often the daughters were sold.

Dress and Manners: Cotton, Woollen and Silk clothes were worn. Adhivas, Vaas and Nivy were the common dress during the Yajna. The woollen Head dress was known as : Ushnishna or (Pagri) and lower dress was known as Tarpya. The Vanprasthis used Mrigcharm (skin of the deer).

Ornaments: The ornaments were made of gold, pearl, silver, bones, conch and precious stones etc. Nishk, Mani, Shankh,

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Greveyak : (neck), Lalatika, Karnika etc. were generally bore by both-men and women.

Food: Non-vegetarian food was not liked much. Most of the people were vegetarians. Wheat, Gram, Barley, Urad, Moong and dishes prepared from them were eaten. The milk, curd, ghee, honey, vegetables were the main items of their food. Among other foods were Yavang- (made of Barley flour), Apoop (Pua), Manth (Sattu of rice), Palal (Tilkut) etc. The use of alcohol was considered bad. Pootka & Arjunani were drunk in place of 'Som Ras'.

Entertainment: Chariot race, horse race, hunting. music. gambling, chess Shatranj (Chaupar) and dramatics were some of the ways of entertainments. Shant-tantu was the main playing music instrument with hundred chords. Many big celebrations were organized for entertaining the people in which Veena Gathinis played on Veena and sang the heroic songs to entertain the people.

Position of Women : In comparison to the Vedic age, the degradation had set in the status and position of women. They were deprived of the Upanayan ceremony. The daughter's birth was considered to be a curse. Yet the women of the upper classes and the daughters of Brahmans had the right to education. Maitreyi, Gargi, Katyayini were intellectual women of this period.

The Condition of Shudras : It was very degraded. They had no right to study even the religious literature. They could not perform the last rites of their dead relations. They could not sit near the holy fire and could not marry in the three upper castes.

Economic Condition

Agriculture: They produced wheat, barley, paddy, gram, pulses, sugarcane, til, moong, fruits. and vegetables. Irrigation system was made with a network of wells, canals and the stored rain-water. The implements of iron and wood were used for agriculture. The ox with small and big ploughs were used, Some of the ploughs were so large as to be pulled by 6, 12 and 24 bulls. There were two crops a year.

Domestication of Animals: Cows, Buffalos, Sheep, Goats, Camels, Elephants. Bulls and Horse were domesticated together

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with pigs, donkeys, dogs and cats. The cow had the venerable-position and she was worshipped. Prayers were offered for the security and non-ailments of the animals.

Industries: The main industry was the Cotton Industry. The cloth weaving work was.mainly done by the women. Besides, the.Chariot maker, Goldsmith, Hunter, the Fish-catcher, Jewellers, Washerman, Dyers and Cleaners. Hair-cutter, Weavers, Carpenter, Iron-Smith, Butchers, Mat-makers, Rope-makers. Basket-makers, Bow makers, Pitcher, Sport- persons, Musicians etc. were engrossed in various crafts and professions.

Trade: It was in a developed condition. The main trader and the leader was called 'Shreshthi'.The foreign trade was generally conducted through sea route. The internal trade was conducted through the land route. The barter system prevailed in trade. Nishk, Krishnal and Shatman were the gold coins used in trade. It was considered to be a sin if the debt was not cleared in trade.

Importance of Yajna : Many Yajnas were prevalent in the then society.

These Yajnas were performed inside the houses and often collectively in public in which the King and .priests participated. These Yajnas were organized by the Brahmans and the Purohits. The nature and methods of the Yajnas were very complex. Sometimes, the animal sacrifice was made during the performance of Yajna.

'Tap' : Taps or penance had become very important. For months or for years, the Tap was practiced in one posture. To take food in small quantity, or fasting, to lie on pointed thorns, to stand in cold in winters and to stand in hot in summers etc. were the prominent modes of the Tap.

Re Birth: The then Indians believed in the immortality of the soul and rebirth. They opined that every individual takes birth according to his Karma and the Moksh is to merge the soul into God.

Emergence of the New Gods: The Rigvedic gods like Indra and Varun lost their significance. In their place, Tridev or Brahma, Vishnu and Mahesh rose in importance. The creator of this world,

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Prajapati and the god of animals-Pashupati occupied high place. Pooshan who was earlier. the protector-god of cows, became the god of the Shudras. Besides, Nag, Gandharva, Yakshas etc. were worshipped as semi-gods.

Nature of Religion: Religion had become very complex. In the Yajnas, 17 Purohits were required. Yajnas had became of long duration and were very complex in nature. To do the Yajnas had become very costly and difficult for the people living a family life.

IMPORTANT POINTS

- From around 1000 B.C. onwards, iron was used in the Gandhar area, (also in Baluchistan) in Pakistan. Iron implements buried with dead bodies have been discovered in good number.
- Sabha and Samiti continued to exist but their character changed. They come to be dominated by chiefs and rich nobles.
- Women were no longer permitted to sit on the Sabha.
- At first Panchala was the name of the people, and then it became the name of a region. In the beginning, each area was named after the tribe which settled there first, but eventually the tribal name became current as the territorial name.
- The term 'rashtra', which indicates territory, first appears in this period.
- Traces of the election of the chief or the king appear in the Vedic-teats.
- Professions and occupations started to become hereditary.
- The King's influence was strengthened by rituals. He performed Rajasuya sacrifice, ashvamedha yajna and also performed the Vajapeya or the chariot race.
- Taxes were probably deposited with an officer called SANGRIHITRI.
- According to one ritual for success in war, the king had to eat alongwith his people (vis) from the same plate.

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- The wars were not fought merely for cow but also for lands.
- The land was no longer commonly owned and we see the trend towards the emergence of concept of private property in land.
- Family was the smallest unit, known as Kula or Griha Head of it was Grihapati or Kulpa.
- Basically there was a joint family and head was called GOPA or GOPATI.
- Villages were the 2nd basic unit. Several families formed a GRAMA. The head was called the GRAMINI. Both the civil and military powers combined in him.
- Many villages constituted a vis or a clan. Head of it was called VISPATI.
- During the later Vedic period, Polygamy was prevalent in the upper class.
- The females were excluded from the right of inheritance, except for the Stridhan, which was the wealth given to her during her marriage.
- According to Satapatha Brahamana, a wife should eat only after the husband has finished eating.
- The women could no longer participate openly in the religious ceremonies.
- According to Brahmana literature, if a man kills his wife he will get the same punishment as for killing a Shudra.
- According to Gautama, the girls should be married before their puberty.

  Hence, child marriages became prevalent.
- In the beginning, the brahmans were only one of the 16 priestly classes.

  But later, they emerged as the most important class.
- The institution of Gotra appeared in later Vedic time. Literally it means the cow-pen or the place where cattle belonging to the whole clan are kept, but in course of time it signified

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descent from a common ancestors. No marriage could take place between persons belonging to the same gotra.

- All the three higher varnas shared one common features: they were entitled to UPANAYAN or investiture with the sacred thread according to the Vedic Mantras. The fourth Varna was deprived of this and with it, began the imposition of disability on the shudras.

IMPORTANT QUESTIONS

1. Give an account of the material life of the Rigvedic people. Is it correct to call them agricultural people? Discuss.
2. Describe the tribal character of the political system in the age of the Rigveda.
3. What Gods did the Rigvedic people worship? Describe their mode of worship.
4. What is meant by the 'Later Vedic Phase'? What are the main sources for the study of this period?
5. How was the material life of the later Vedic people different from that of the Rigvedic people? Give examples.
6. Describe the political system in the Later Vedic period. How was it differ-ent from that of the Rigvedic people?
7. Describe the social organization during the Later Vedic Age.
8. Point out the changes in the religious beliefs and practices in the Later Vedic age.
9. Discuss the reasons for the increase in the importance of the Brahamans in society.
10. Describe the social organization and family system ofthe Rigvedic people.

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2

JANAPADAS AND MAHAJANPADAS RISE OF MAGADHA

Objectives:

This unit aims to explain:

- The Rise of Magadha and;
- Dynasties that rules over Magadha.

The sixth century B.C. is considered to be a very important period of Indian History. It was the age of Gautam and Mahavir and thus, the rise of Jainism and Buddhism. The rise of Magadha is another important event of this period.

POLITICAL CONDITION

There are two types of Political systems:

(*a*) Monarchy and (*b*) Democracy.

(*a*) **MONARCHY:** In this system, the King was the supreme. All powers were vested in him. The kingship was hereditary. Yet the kings were not autocrat. No government order could be implemented without the approval of the cabinet. The king ruled with the advice and assitance of ministers. The king obtained DUGDHA DHAN, a tax, if a successor was born to him. An inefficient king was dethroned by the cabinet.

(*b*) **DEMOCRACY:** In this system, the head of the Gana Rajya (Republic State) was called the Gana-Mukhiya. The elected representiatives of the people ruled and they were called the Kings. But he was not the Swami (owner). He

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was just a sewak (servant). The Gana state was administered by a public organizaton called a' PAISHAD, with the king as its chairman. The place where the members of parishad met to discuss.

Currency: The main medium of sale and purchase was currency. Currency was made through beating and moulding. Karsapana was the coin in copper while the Nishk and Suvarna were gold coins. Other small coins were named as Kas, Pad. Masaks and Kakanika etc.

Rise of Magadh : Magadh in 6 century B.C. was a small kingdom whose kings were over-ambitious. They attacked the neighbouring states one after the other, annexed them and expanded their boundaries. The rulers made Magadh a prosperous and developed state. Jainism and Buddhism both originated in this very region which changed the prevalent social traditions. Magadh became the centre of political activities. The following dynasties contributed in the rise of Magadh :

1. Brahdrath dynasty.
2. Haryak dynasty,
3. Shishunag dynasty,
4. Nand dynasty.

Prominent Personalities and Dynasities

Bimbsar Ajatshatru Udai Bhadra Anuruddh Mund Nag Dasak	Haryak Dynasty
Shishunag Kalashok	Shishunag Dynasty
Mahapadma Panduk Pandumati Bhutpal Rashtrapal Govinda Shak Das Siddhak Kaipart Dhan Nand	Nand Dynasty

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THE RISE OF MAGDHA

Why of all the janapadas, Magadha alone came into prominence and became the seat of a powerful monarchy and the nucleus of an extensive empire is an interesting question. It would be superficial and puerile to ascribe the rise and expansion of Magadha solely to the abilities and ambitions of such individual rulers as Bimisara, Ajatashatru and Mahapadma Nanda. Even though both Ajatashatru and Mahapadma were succeeded by incompetent rulers, Magadha continued to grow in strength and extent. There were certain deeper causes of the success of Magdha. Its favourable geographical position enabled it to control the whole lower Gangetic plain, and its rich alluvial soil provided a strong agricultural base. The thick forests beyond Gaya in south Bihar supplied timber for buildings and elephants for the army. What is probably most important is that Magadha controlled the supply of the richest deposits of copper and iron ores available to the south-east in the hills beyond Gaya. This rendered possible the manufacture of better weapons and implements which were systematically used to clear the land and bring it under the plough. Magadha could thus, also, improve its military technology, as is proved by the use of superior weapons of war against Vaishali.

Rajagriha, which remained the capital of Magadha up to the time of Ajatashatru, was surrounded by an easily defended perimeter of hills fortified with cyclopean walls of 40 km in length. It had an excellent supply of water from hot and cold streams and could resist enemy attack indefinitely. Initially, Magadha was not suitably placed on the trade route. But the shift of the capital to Pataliputra gave it control over the river traffic. All these factors account for the expansion and stability of Magadha, which gradually swallowed the other contemporary states.

The political and social issues was called Sansthagaar. Aasanpannapak was the officer who made arrangements for the meeting. Another institution known as **Ashtakulak** advised them in matters of administration.

Officers: Other main officers of a Gana were Up-Raja, Senapati, Vyavharik, Sutradhar and Bhanda-garik.

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Tax: The 1/10 (one tenth) of the produce was realized as annual tax. The King had the right to sell off the forest land or waste land.

Village Administration : The village system was very well organized and 'Gram Bhojak' conducted the administration of the village. The Gram Bhojak settled the disputes. He had the right to check use of intoxicants, gambling and animal killing. It was necessary to seek the permission of Gram Bhojaks before selling and purchasing intoxicants.

Judiciary: The working of Judiciary was very efficient. King was the Supreme Judge and the Courts of law were independent. Judiciary worked impartially. The punishment was harsh. The criminals were tried in 8 Courts and they had the right to appeal to the Councils and the king. They were immediately released, if they were not found guilty. They were pardoned by the king on special occasions.

Mahajanpads : The north India was divided into many Janpads. The powerful and big Janapad were known as Mahajanpads. The Mahajanpads were 16 in number 'Shod as Mahajanpads' were:

1. **Kashi :** Kashi was situated on the banks of Ganges and on the confluence of Varuna and Asi. It was religiously very important city and the capital.
2. **Kosala :** Its capital was Shrawasti. This kingdom situated in the middle of UP. towards north.
3. **Ang :** Its captial was Champa Nagri. It was situated east Magadh in Bihar.
4. **Magadh :** Its capital was Raj Grih and it was sit':lated between of Gaya and Patna in Bihar.
5. **Vajji :** It was a federation of 8 republics with its capital Vaishali It was situated in north Bihar.
6. **Mall:** It was situated north of Vajji State and divided into two parts. The capital of the one was Kushi Nagar and of the other was Pawapuri.
7. **Chedi :** Situated on the bank of river Ken, its capital was Shuktimati. It was in the present: region of Bundelkhand.

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8. **Kuru:** Its capital was Indra-prasth (near Delhi). It was near Meerut and Delhi.
9. **Panchal :** It was situated in the Doab of Ganga and Yamuna. Its northern capital was Ahichhatra and southern capital was Kampilya.
10. **Assak :** Its capital was Patan. It was situated on the bank of Godavari and was in the south of Avanti.
11. **Matsya :** Its capital was Virat Nagari. It extended in regions of Jaipur, Alwar and Bharatpur in Rajasthan.
12. **Shursena :** lts capital was at Mathura and it was situated in the south of Matsya State.
13. **Gandhar :** Its capital was Taxila. It extended beyond Hindukush and covered Kashmir.
14. **Vatsa :** Its capital was Kaushambi (near Allahabad). It extended in the regions of Allahabad.
15. **Kamboj :** Its capital was Rajpur. It covered Kashmir (Pak occupied), Gandhar and Paamir.
16. **Awanti :** Its capital was Ujjaini and it covered Malwa and Madhya Pradesh.

Social Condition

The then society was based on Varna and Caste system. People followed the life of four Ashrams. In the western part, the Brahmans were supreme while in the eastern parts the Kshatriyas were supreme. The Vaishyas were very honoured people. The condition of the Shudras, Chandals. Slaves and other degraded castes was pitiable.

Marriage: Marriage was considered to be a holy samskar. Brahma, Gandharva and Swayamvara were the three popular marriages. In Jatak stories, marriages with sisters are mentioned. Marriage in the same Gotra was condemned. Polygamy was common among the ruling and feudal classes as well as the rich people. Widow remarriages were in vogue. Child marriages were criticized.

Condition of Women : The women enjoyed respectable position in their family. Their co-operation was sought in public life also. Purda system did not 'exist. They were particular about their

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character and personal reputation. They were trained in music and household work. The daughters were married off by their parents but they could choose their life partner. Buddha granted the women the right to be initiated as monks.

Education: There were famous Universities in India. The prominent centres were Varanasi, Mathura, Taxila, Vikramsila and Nalanda where students from foreign countries came to study. The subjects of study were Politics, Grammar, Medicine, Crafts, Religion and Military science (Archery). Teachers enjoyed respectable place in society of education.

ECONOMIC CONDITION

Urban life: The urban centres were few in number. The urban life was happy and prosperous. The cities were encircled by four walls. The buildings were built of bricks and mud. The rich lived in beautiful and ornamented houses and the poor lived in simple apartments. Wood was used in enough quantity in buildings. Varanasi, Raj Grih, Kaushambi, Vaishali, Shrawasti, Taxila, Champa, Ujjaini, Mathura and Ayodhya were prominent cities.

Important Occupations : Agriculture was the main profession. The other professions were carpentry, iron-work, goldsmith, cotton-work, jewellery, dyeing and painting etc.

Trade and Commerce : The internal trade was in a developed condition. There were 18 Shrenis of the traders. The conveners of the Shrenis were known as Shresthin. Proper arrangements were made for the security of traders. The trade relations existed with Burma, Lanka and Baveru etc. Ivory, gold, arms, jewels and scented materials were exported. The trade was carried on through water-ways and land routes. Tamralipti and Bharukutch were sea ports.

The rapid development and consolidation of the pre-Maurya states owed a great deal to the land taxes, which became a substantial and permanent source of income for the exchequer. Bali, originally a voluntary tribute, became obligatory. New taxes such as bhaga and kara, both unheard of in the earlier period, seem to have become a source of state income. The fertility of soil in the Gangetic valley and the rise of a new class of rich peasant proprietors who were in a

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position to pay taxes contributed to the growth of revenues. Peasants were taxed even in earlier times, but now we find new tax-paying classes of artisans and traders. According to the lawbooks, the artisans had to work one day a month for the king and the traders had to pay taxes on sales to a toll officer known as the shaulkika or shulkadhyaksha. The state treasury was further replenished by some oppressive taxation measures. At least two types of officers, tundiyas and akasiyas, are described in the Jataka stories as collecting taxes from the people, either by beating and binding them or by dispossessing them of their earnings. Although the details of the tax-collecting machinery are not known, we have references to the Nanda kings enriching themselves by raising taxes from the people. The Ceylonese chronicle of the fifth century A.D. refers to one Ugrasena of Magadha who accumulated wealth to the tune of 80 kotis through indiscreet fund raising measures. The Buddhist birth stories mention no less than half a dozen revenue officers, as against only one tax collector known as the bhagadugha (milcher of the cow) in the later Vedic period.

Connected with the growth of the taxation system was the development of the state machinery. The post- Vedic period witnessed the earliest appearance of the royal advisers or ministers. Vassakara of Magadha and Dirghacharayana of Koshala are known to have been effective ministers with great political influence. In the countryside, local administration was entrusted to village headman, whose office grew out of the leadership of the tribal militia, for the gramani means the head of grama or tribe. In the age of the Buddha, when tribal life was at a discount, the gramani became the administrative head of the village and came to be known by several names, *e.g.* gramyadhyaksha, gramani or gramika. Reference to 80,000 gramikas in the time of Bimbisara is found in Buddhist literature, though the figure obviously is an inflated one. At any rate, it is clear that the administrative machinery was becoming complex and the power of the state strong.

DYNASTIES WHO RULED OVER MAGADHS

The rulers of different dynasties who ruled over Magadh were the following:

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Brahdrath Dynastry

Accroding to **Mylhdogu**, Jarasandh was a ruler of these boundaries. He tried to expand the boundaries of Magadh during Mahabharat period but Pandavas did not allow it.

Nipunjay : He was the last ruler of Brahdrath dynasty. His minister Pulik killed him and gave the throne to his son.

Haryanka Dynastry

Bimbisaar : Bhattiya, a feudal lord killed the son of Pulik and enthroned his son named Bimbisaar in 545 B.C. Bimibsaar was, in his early life, a commandar-in-chief. He started the new dynasty Haryak by his own might. According to Maha Vansh, he ruled for 52 years. But according to Puranas he ruled for 28 years. His eldest son Darshak helped him in administration who was Upa Raja and made all round progress of Magadh.

Ajatshatru : His childhood name was Kusheek. He killed his father Bimbsar in 493 B.C. and ascended the throne of Magadh. He had to face a lot of difficulties in the beginning. But he became victorious through his strenglh and wisdom. He enriched the frontiers, strength and honour of Magadh.

Udai Bhadra : According to Puranas, after Ajaat Shatru, his son, Darshak ascended the throne of Magadh. But Jain and Buddhist Texts do not agree to it. Maha Vansh refers to another son of Ajaatshatru Shotu named Udai Bhadra as his successor. He was as brave as his father and further extended the frontiers of Magadh.

Successors of Udai Bhadra: According to Buddhist Texts, Deep Vansh and Maha Vansh, Anuruddha, Mund and Nagdasak-all these three ruled after killing their fathers.

Last Ruler: Nagdasak was the last ruler of Haryak dynasty whom the ministers and nobility dethroned after a conspiracy. In his place, they enthroned the Amatya named Shishunag.

Shishunag Dynasty: He was a mighty king. He became the ruler of Magadh in 412 B.C. with the help of his friends. According to Ceylonese sources, he ruled for 18 years.

Kalashok : The son of Shishunag named Kalashok ascended the throne of Magadh in 394 B.C. In Divyavadan, his name is

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mentioned as Kakvarna. He transferred his capital from Vaishali to Pataliputra. He ruled for 28 years. In his time the second Buddhist Council met.

Successors of Kalashok : According to Buddhist literature, the 10 sons of Kalashok ruled one after the other, for 22 years. The Shishunag dynasty came to an end in 344 B.C.

Nand Dynastry

After Shishunag dynasty, Nand dynasty ruled over Magadh. Mahapadma Nand was the founder and the first ruler. He is called in the Puranas as Sarvakshatrantak or destroyer of all Kshatriyas. In Buddhist Texts he is described as Ugrasen or Master of a horrible army. According to a Greek writer, Curtuis, his father was a barber. He was the first great historical emperor of India.

2. Dhanananda : It is accepted by all that nine rulers of the Nanda dynasty ruled over Magadha. However, very little is known of the history of the Nandas after Mahapadma Nanda, except the last ruler, nicknamed Dhana Nanda. He was a contemporary of Alexander and his empire seems to have extended upto the frontiers of Punjab. He is credited with a huge army of 200,000 infantry, 20,000 cavalry, 3,000 elephants and 2,000 chariots.

But he was cruel and miserly. He amassed wealth at the expense of his subjects by means of excessive taxation and exactions. Therefore, he was unpopular among his subjects. Another cause of his unpopularity must have been that he was a Sudra by caste. He was defeated and overthrown by Chandra Gupta Maurya.

However, he is credited with the invention of a particular measure known as NANDP PAKRAMANI.

The list of Nanda rulers according to Matsya Purana

1. Mahapadma Nanda
2. Panduka
3. Pandugati
4. Bhutapala
5. Rashtrapala
6. Govishnaka

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7. Dashasiddhaka
8. Kaivarta
9. Dhananda.

THE FOREIGN INVASIONS

When the Interior of India had been undergoing a process of political unification under Magadha, her insecure and undefended frontiers on the North-west invited foreign invasions. The first among them was the Persian invader Emperor Cyrus (558 to 530 B.C.), followed by Darius I (522 to 486 B.C.), Xerxes (468 to 465 B.C.) and Darius III.

Alexander's Invasion. The invasion of Alaxander is a very significant incident in the history of India. It helps the chronological reconstruction of the history of India. It provided an opportunity for the Greeks to visit India. After conquering the whole of Greece, he subjugated the whole of Persia, Asia Minor, Egypt, etc. and then turned towards India in 326 B.C. Alexander's so-called wars on Indian soil were not against any organised state but against local chiefs who had acknowledged the sovereignty of the Persian King.

At the time of Alexander's invasion, India was divided into many kingdoms.

The entire North-west of India was studded with small kingdoms. A constant rivalry and warfare went on among these states. Besides divisions and dissensions, Persian invasions had further weakened these states.

Alexander had to face many hill tribes. King Ambhi of Taxila accepted the sovereignty of Alexander and accorded him a very warm welcome and gave him costly presents. Next, Alexander had to fight king Porus in a famous 'battle of Jhelum'. Alexander defeated Porus but was pleased with the bravery and valour of Porus, made him his friend.

Alexander also conquered Gausai, fort of Pimorama and Katha. Because of his disheartened army, he retreated reluctantly to his homeland in 325 B.C. In 323 B.C. Alexander fell ill at Babylonia and died.

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- JANAPADA literally means the place where the people put their feet.
- The JANAPADS, which were ruled by Kshatriya clans were at war with each other and the further extension of agraian space led to the formation of large territorial entities which in the Buddhist age came to be regarded as 'MAHAJANP ADAS' or the Monarchial states of the Ganges Valley.
- According to the Anguttara Nikaya, there were Sixteen Mahajanpadas ; Magadha being the most illustriuous one.
- Four dynasties, vie, Brahdrath, Haryanka Shishunaga and Nanda dy-nasty led to the establishment of Magadha imperialism.
- Dhanaananda was the last ruler of the Nanda Dynaty. During his time, Alexander had invaded India.

IMPORTANT QUESTIONS

1. Discuss the political as well as social circumstances that led to the rise of Magadha.
2. Discuss in detail the role of Bimbisara and Ajatsatru of Haryanka Dynasty in the establishment of the Magadhan empire.
3. Discuss the role of the Nanda Dynasty in the establishment of Magdh as the centre of Political activity.

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3

AGE OF JAINISM AND BUDDHISM: THE RELIGIOUS MOVEMENTS

Objectives:

This unit aims to explain:

- Rise and Spread of Jainism under Mahavira;
- Rise and Spread of Buddhism under Gautam Buddha;
- Comparitive study of Jainism and Buddhism.

Numerous religious sects arose in the middle Gangetic plains in the 6th century B.C. As such, the sixth century B.C. was an important stage in Indian history as far as the development of new religions is concerned. In this period, we notice a growing opposition to the ritualistic orthodox ideas of the Brahmans. This ultimately led to the emergence of many heterodox religious movements. Among these, Buddhism and Jainism developed into well organized popular religions.

Rise of New Religious Ideas

The new religious ideas during this period emerged out of the prevailing social, economic and religious conditions. It is quite pertinent to examine some of the basic reasons which contributed to their emergence:

1. The Vedic religious practices had become cumbersome, and in the context of the new society of the period had become

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in many cases meaningless ceremonies sacrifices and rituals increased and became more elaborate and expensive.

2. Growing importance of sacrifices and rituals established the domination of the Brahamans in the society. They acted both as priests and teachers and through their monopoly of performing sacred religious rites, they claimed the highest position in the society which was now divided into four varnas.

3. Contemporary economic and political developments, on the other hand, helped the emergence of new social groups which acquired considerable economic power. For example, the kshatriyas, whether in the monarchies or in the gana-samghas, came to wield much more political power than before. These social groups were opposed to the social positions defined for them by the Brahmanas on the basis of their heredity. As Buddhism and Jainism did not give much importance to the notion of birth for social status, they attracted the vaisyas to their folds. Similarly, the kshatriyas *i.e.*, the ruling class were also unhappy with Brahmanical domination. Briefly put, it was basically the discontent generated by the dominant position of the Brahmans in the society, which contributed to the social support behind the new religious ideas.

It is worth remembering that both Budha and Mahavira came from kshatriya class but in their search for answers to the pressing problems of society they went beyond boundaries set by their birth. Their new ideas were received by their contemporaries and the range of people responding to them included: Kings, big merchants, rich householders, Brahmans and even courtesans. They all represented the new society which was emerging in the 6th century B.C. and Buddha and Mahavira, and other thinkers of those times, in their own ways, responded to the problems of a new social order. The Vedic ritualistic practices had ceased to be of much relevance to this new social order.

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4. Buddha and Mahavira were by no means, the first to criticise the existing religious beliefs. Many religious preachers, before them, like Kapila, Makkali Gosala, Ajita Kesakambalin and Pakuda Kachchayana had already highlighted the evils of the Vedic religions. They also developed new ideas on life and God. New philosophies were also being preached. However, it were Buddha and Mahavira, who provided an alternate religious order.

This was the background which helped the emergence and establishment of new religious orders in the sixth century B.C. Among these, Buddhism and Jainism were most popular and well organised.

But the real cause of the rise of these new religions lay in the foundation of a new agricultural economy in north eastern India. North-east India, including the regions of eastern Uttar Pradesh and northern and southern Bihar, has about 100 cm of rainfall. Before these areas came to be colonized on a large scale, they were thickly forested. The thick jungles could not easily be cleared without the aid of iron axes. Although some people lived in this area before 600 B.C., they used implements of stone and copper, and they led a precarious life on river banks and confluences, where land was opened to settlement through the process of erosion and flooding. In the middle Gangetic plains, large-scale habitations began in about 600 B.C., when iron came to be used in this area. On account of moist nature of the soil in this area, too many iron tools of earliest times have not survived, but quite a few axes have been recovered from the layers belonging to circa 600 - 500 B. C. The use of iron tools made possible clearance, agriculture and large settlements. The agricultural economy based on the iron ploughshare required the use of bullocks, and it could not flourish without animal husbandry. But the Vedic practice of killing cattle indiscrimately in sacrifices stood in the way of the progress of new agriculture. The cattle wealth slowly decimated because the cows and bullocks were killed in

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numerous Vedic sacrifices. The tribal people living on the southern and eastern fringes of Magadha also killed cattle for food. But if the new agarian economy had to be stable, this killing had to be stopped.

5. The period saw the rise of a large number of cities in north-eastern India. For example, Kaushambi near Allahabad, Kusinagar (in Deoria district of Uttar Pradesh), Banaras, Vaishali (in the newly created district of the same name in north Bihar), Chirand (in Saran district) and Rajgir (situated at a distance of about 100 km south-east of Patna). Besides others, these cities had many artisans and traders, who began to use coins for the first time. The earliest coins belong to the fifth century B.C., and they are called punch-marked coins. They circulated for the first time in eastern Uttar Pradesh and Bihar. The use of coins naturally facilitated trade and commerce, which added to the importance of the vaishayas. In the Brahmanical society, the vaishyas ranked third, the first two being Brahmans and Kshatriyas. Naturally, they looked for some religion which would improve their position. The vaishyas extended generous support to both Mahavira and Gautam Buddha. The merchants, caped the SETTHIS, were impressed by the ideals of Buddha and Mahavira. There were several reasons, for it. First, Jainism and Buddhism in the initial stage did not attach any importance to the existing Varna system. Second, they preached the gospel of non-violence, which would put an end to wars between different kingdom and consequently, promote trade and commerce. Third, the Brahmanical law books, called the Dharamsutras, decried lending money on interest. A person who lived on interest was condemned by them. Therefore, the vaishyas who lent money on account of growing trade and commerce, were not held in esteem and were eager to improve their social status.

6. On the other hand, we also notice a strong reaction against various forms of private property. Old fashioned people did not like the use and accumulation of coins made certainly of

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silver and copper and possibly of gold. The detested new dwellings and dresses, new systems of transport which amounted to luxury, and they hated war and violence. The new forms of property created social inequalities, and caused misery and suffering to the masses of the people. So, the common people yearned to return to the ascetic ideal which dispensed with the new forms of property and the new style of life.

VARDHAMANA MAHAVIRA AND JAINISM

According to Jaina traditions, there were twenty-four TIRTHANKARAS (literally meaning ford maker), across the stream of existence, the first being Rishbhdeva, who perhaps got mention in the Rigveda. We have the historical proof of only the last two viz, Parshvanath (23rd) and Mahavira (24th).

Parsvanath

According to Jaina tradition, the twenty-third TIRTHANKARAS, Parsvanath was the son of King ASVASENA of Varanasi and his Queen Varna. He abandoned the throne at the age of thirty and became an ascetic. He received enlightenment after 84 days of penance. He died at the age of 100 years, nearly 250 years before Mahavira. Parsvanath believed in the eternity of 'matter'. He left behind him a good number of followers. The followers of Parsvanath wore a white garment. Thus, it is clear that even before Mahavira some kind of Jaina faith existed.

Mahavira

Vardhman Mahavira was born in 540 B. C. in a village Kundgrama near Vaishali, which is identical with Basrah. His father Siddhartha was the chief of the Jantrika tribe of Kshatriya under Vajji of Vaishali and his mother was a Lichchavi princess named TRISHALA. His wife's name was YASODA. He left home at the age of 30 and became an ascetic, kept wandering for 12 years; followed practices of NIRGRANTHA (free from letters) of extreme penance and austerity. He was accompanied by Makkhali Gosala, but later due to quarrels, Gosala left to found the Ajivika sect. In the 13th years of his asceticism, at the age of 42, he attained KAIVALYA

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(*i.e.* Omniscience or Enlightenment) under a Sal tree on the bank of river Rijupalika near village Jimbhika ; grama (not identified so far) and conquered misery and happiness. Because of this conquest, he is known as Mahavira or the great hero or JINA or the conqueror and his followers are known as Jainas. For the rest 30 years of his life, he preached in the Gangetic basins and even went to western India, passed away at the age of 72 in 468 B.C. at Paw a (near Rajagriha) in Patna district.

DOCTRINES OF MAHAVIRA

1. Panch Maha Vrata

Parsvanath advocated the following four principles:

(*a*) truth *i.e.*, SATYA

(*b*) non-violence *i.e.* AHIMSA

(*c*) non-possession *i.e.* APARIGRAHA

(*d*) not to receive anything which was not voluntarily given *i.e.* ASTEYA.

To this, Mahavira added celibacy *i.e.* BRAHAMA CHARAYA.

2. Tri-Ratna

Three jewels of Jainism mainly aim at attaining of emancipation or liberation from this worldly bond through RIGHT KNOWLEDGE *i.e.* SAMYAK GYAN, RIGHT FAITH *i.e.* SAMYAK VISHWAS and RIGHT ACTION *i.e.* SAMYAK ACHARAN.

3. Faith in the Tirthankars

The Jains staunchly believe in the 24 Tirthankars. They consider them to be omnipotent and omnicient. Mahavir Swami was the most respected of all the Tirthankaras.

4. Moksha (Redemption) or Nirvana

Jainism consider its ultimate aim to attain Nirvana or Moksha. In Jainism 'Nirvana' is a state when one becomes free from the bandage of physical body *i.e.* cycle of birth and rebirth. Mahavira advocated a life or severe asceticism and extreme penance for the attainment of 'Nirvana' or the highest spiritual state.

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(*a*) **CREATION:** Jainism considers the creation as eternal and permanent. They believe that neither anyone created it nor it will be destroyed.

(*b*) **SOUL:** Mahavira believed that the soul is all powerful and all objects had a soul. He believed that they feel pain or the influence of injury.

4. Jain Tirthankara (Gupta Period)

(*c*) **ON VEDAS & GOD:** Jainism like Buddhism is fundamentally atheistic, though not denying the existence of God, it refuses to give them any importance in the universal scheme of things and place them lower than JINA (the conqueror).

(*d*) **NON-VIOLENCE:** A code of conduct was prescribed both for householders and for monks. He also prescribed that lay worshippers should not take to agriculture, since this involved the destruction of plants and insects. It was rather believed that a householder should feed cooked food to the needy everyday.

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A monk had to observe certain strict rules. He had to abandon all worldly possessions. He had to root out every hair of his head by his own hands. He could walk only during the day, taking care that he did not kill or injure any being. He had to train himself so as not to be affected by objects of the senses.

(*e*) **KARMA AND PUNARJANAMA (RE-BIRTH) :** According to Jainism, a man is born according to his karma. So, one should perform good deeds (SATKARMA). Then, he would be free from the cycles of birth and death and attain redemption (MOKSHA). Jainism believed that the monastic life was essential to attain salvation and a householder could not attain it.

(*f*) **NAYAVADA:** Nayavada of Jainism states that 'reality' can be approached from different viewpoints, which are, therefore, relative and knowledge cannot be absolute. Truth, therefore, can be affirmed only with a degree of probability, which is called 'SYADVADA' in Jainism.

5. Principles of Knowledge

The Jain's approach to knowledge is that of Syadvad *i.e.* ANEKANTVAD.

According to this principle, knowledge can never be one-sided. One should understand the all pervasive and many sided realities of knowledge. They are: (*i*) MATIGYAN (knowledge of Intellect).

(*ii*) SHRUTI GYAN (Knowledge of Text),

(*iii*) AWADHI GYAN (Knowledge of Time),

(*iv*) MAN PARYAYA GYAN (Knowledge of Intuition) and

(*v*) KAIVALYA GYAN (Knowledge of Emancipation).

6. 18 SINS PROHIBITED IN JAINISM

- Violence
- Passion
- Back Biting
- Collection
- To Condemn others
- Anger
- False Complain
- Theft
- Greed
- False thinking

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- Lie
- Quarrel
- Matter (Maya)
- Not to Control
- Pride
- Cohabition
- Malice
- Double moral Standards.

7. The Sangh

Mahavir Swami divided his Ganas into 11 divisions. He established Chaturvid Sangh at Pawapuri. Each of the Ganas worked under a chairman called as Gandhar.

FIRST JAIN COUNCIL

YEAR	:	300 B.C.
PLACE	:	PATALI PUTRA
CALLED BY	:	STHULABAHU
PRESIDED	:	DEVARDHI
OUTCOME	:	The sacred teachings of Mahavira were compiled into twelve Angas to replace the previous 14 Purvas.

SECOND COUNCIL

YEAR	:	512 A.D.
PLACE	:	VALLABHI (GUJARAT)
OVER BY	:	KSHEMASARMANA
PURPOSE	:	To collect the sacred texts and write them systematically.
OUTCOME	:	12th Anga drawn at the first council was lost. All the remaining Angas were written in ARDHAMGADHI.

Shvetamber and Digamber

During Magadh famine in the reign of Chandragupta Maurya, some Jaina monks under Bhadrabahu migrated to Karnataka where they lived in the old traditional way strictly observing the religious rules, whereas they alleged, the ascetics living in Magadha had violated those rules and taken white dress, besides editing religious texts in their absence. From now onwards, the Southerners began to be called Digamber (the sky clad). They were orthodox and rigid, and the Magadhans - Shvetambars (the white clad). They were liberal and supporters of change.

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The Jaina Texts

According to tradition, the original doctrines taught by Mahavira were contained in 14 old texts known as 'PURVAS'. In the first council at Pataliputra, Sthulabhadra divided the Jaina canon into 12 'ANGAS' or sections. This was accepted by Svetambars. However, the Digambaras refused to accept this claming that all the old scriptures were lost. At the second council held at Vallabhi, new additions were made in the form of 'Upangas' or minor sections.

Among the 12 angas, the ACHARANGA SUTTA and BHAGAVATI SUTTA are the most important. While the former deals with the code of conduct which a Jaina monk is required to follow, the letter expounds the Jaina doctrines in a comprehensive manner.

During the later years, further splits took place among the Digambhers and Shvetambars, the most important of them being one that renounced idol worship and devoted itself to the worship of the scriptures. They were called the TERAPANTHIS among the Svetambaras and the SAMIYAS among the Digambaras. This sect came into existence about the 6th century A.D.

Spread of Jainism

The teachings of Mahavira became very popular among the masses and different sections of the society were attracted to it.

- Mahavira had eleven disciples known as GANADHARAS or heads of schools.

  Arya Sudharma was the only Ganadhara who survived Mahavira and became the first 'THERA' (Chief Preceptor) of the Jaina order. He died 20 years after Mahaviras' death. The Jain order in the days of the late Nanda king was administered by two Theras :
  (*a*) SAMBHUTA VIJAYA, and (*b*) BHADRABAHU.

  The sixth Thera was Bhadrabahu, a contemporary of the Maurya king Chandragupta Maurya.

- After the fifth century B.C., numerous Jaina monastic establishments called BASADIS sprang up in Karnataka and were granted land by the king for their support.

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- Jainism spread to Kalinga (in Orissa) in the fourth century B.C., and in the first century B.C., it enjoyed the patronage of the Kalinga king KHARA VELA, who had defeated the princes of Andhara and Magadha.
- In the second and first B.C., it also seems to have reached the southern districts of Tamil Nadu. In later Jainism penterated Malwa, Gujarat and Rajasthan, and even now these area have a good number of Jainas who are mainly engaged in trade and commerce.
- In many regions, royal patronage was bestowed upon Jainism. According to the Jaina tradition, UDAYIN, the successor of Ajatsatru, was a devoted Jain. Jain monks were seen on the banks of the river Indus, when Alexander invaded India. Chandra gupta Maurya was a follower of Jainism and he migrated with Bhadrabahu to the South and spread Jainism. During the early centuries of the Christian era, Mathura and Ujjain became great centers of Jainism.

The important causes responsible for the success of the spread of this religion included -

— the popular dialect - Prakrit. The religious literature was also written in Ardhamagadhi. Mahavira and his followers used Prakrit in place of Sanskrit.

— the simple and the homely morals prescribed to the masses attracted the people.

— the patronage extended by Kings helped Jainism to gain a place in the minds of the people; and the name of Kharavela, the ruler of Kalinga stands foremost in this regard. Not only he and his queen practised Jainism but they dedicated some caves for the use of the Jaina monks in the Udayagiri hills.

— in the Kushana period, Jainism was popular in Mathura. The Mathura School of Art produced many images of the TIRATHANKARAS and other objects of worship for the Jainas.

— in the Tamil country, the Tamil kings dedicated some caves to the Jainas.

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ATHIYAN NEDUMAN ANJI dedicated a cave to the Jainas at Jambai in South Arcot district. The cave at Sittanavasal (Pudukkottai dist.) was dedicated by the local people to a Jaina monk. This indicates the popularity of the Jaina faith among the people of that region.

— Jaina monks organized many missions to spread Jainism. These missions were originally intended to provide relief and shelter to Jaina monks who were suffering from famine or drought. However, these relief missions ultimately turned into religious missions for the spread of Jainism.

— the first such mission was organized in the Mauryan period. According to tradition, Bhadrabahu, contemporary of Chandragupta Maurya, migrated to provide shelter to the monks. He, with the king Chandragupta Maurya, went to south and established a center at SRAV ANABELGOLA in Karnataka. From this place, the Jainas spread to different parts of the Tamil country and the Andhra region.

— from the evidence of Junagarh inscription, it is clear that by the early centuries of the Christian era, Jainism had spread to Gujarat.

Important Centres

Among the many Jaina centres, Rajagriha developed into an important centre during the first and second centuries A.D. Vajra Muni of the Svetambara sect was associated with this place.

Mathura was another important centre. According to a late tradition, Ujjain was another important centre.

In the north-west, Sirkap in Taxila grew into a Jaina centre from the early centuries of the Christian era in addition to being a major Buddhist centre. It had a large Jaina establishment. Similarly, Broach and Sopara on the western coast were great centers and monks frequented there.

In Orissa, Udayagiri and Khandagiri hills near Bhuvaneshwar were other centers from the Mauryan times, and they continued to flourish even after the rule of Kharavela.

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In the Tamil country, Madurai and Sittannavasal may be considered as important centres. Large Jaina establishments existed at these places in the second century B. C. and afterwards.

Significance

Jainism had made the first serious attempt to mitigate the evils of the Varna order and the ritualistic vedic religion. The early jains discarded Sanskrit language mainly patronized by the Brahmans. They adopted Prakrit language of the common people to preach their doctrines. The adoption of Prakrit by the Jainas helped the growth of this language and its literature. Many regional languages developed out of Prakrit languages, particularly Shauraseni, out of which grew the Marathi language.

The Jainas composed the earliest important works in Apabhramsha and prepared its first grammar.

The Jaina literature contains epics, Purana, novels and drama. A large portion of the Jaina writing is still preserved in the form of manuscripts, which have not been published and are found in the Jaina shrines of Gujarat and Rajasthan.

In the early medieval times, the Jainas also made good use of Sanskrit and wrote many texts in it. They also contributed to the growth of Kannada, in which they wrote extensively.

Initially, the Jains were not image worshippers. Later, they began to worship Mahavira and also the twenty-three Tiranthakaras. Beautiful and sometimes massive images in stone were sculpted for this purpose, especially in Karnataka, Gujarat, Rajasthan and Madhya Pradesh.

Jaina art in ancient times is not as rich as Buddhist art but Jainism contributed substantially to art and architecture in medieval times.

Gautam Buddha and Buddhism

Buddhism was founded by Gautama Buddha. His original name was Siddhartha. Buddha was born at Lumbinivana in Kapilvastu, now situated in the foothill of Nepal and belonged to Sakya Kshatriya clan. His father Suddhodhana was the republican king of Kapilavastu

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and mother Maya, a princess from the Kosalan dynasty. Siddhartha was brought up by his stepmother, Gautami. The date of birth of Siddhartha is a matter of dispute but most of the scholars place it about 566 B.C.

Though his life was spent in royal splendour, it failed to attract the mind of Gautama. As tradition describes it, he was deeply affected by the sight of an old man, a sick person, a dead body and an ascetic. The misery of the human life cast a deep spell on Gautama. At the age of 29, Buddha renounced home, this was his great going forth (MAHABHINISKRAMANA) and became a wandering ascetic. His first teacher was ALARA KALAMA, (SANKHYA philosopher), from whom he learnt the technique of mediation and the teachings of Upanishad. His next teacher was UDRAKA RAMPUTRA.

The Age of Buddha

At the age of 35, under a pipal tree at Uruvella (Bodh Gaya) on the bank of the river NIRANJANA attained NIRVANA *i.e.*, enlightenment after 49 days of continuous mediation. Now, he was a fully enlightened 'A Buddha' or 'Tathagat'.

The Birth of Buddha

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Buddha gave his first sermon at the Deer part at Sarnath near Varanasi to his five disciples—Asvajit, Mogallan, Sari-putra, Upati and Anada. This is known as 'the turning of the wheel of law.' Or DHARMACHAKRA PRAVARJANA. Anathapindika, the rich merchant of Sravasti became his follower and made liberal donations to the Buddhist order. Soon, he started visiting various place to propagate his sermons. He visited Sarnath, Mathura, Rajgir, Gaya and Pataliputra. King like Bimbisara Ajatasatru (Magadha), Prasenajita (Kosala) and Udayana (Kausambi) accepted his doctrine and became his discplines. He also visited Kapilavastu and converted his faster mother and his son Rahula to his faith.

Gautam Buddha died at the age of 80 in 486 B.C. at Kushinagar (Kasia in Deoria district in Uttar Pradesh), the capital of the Mallas republic.

BUDDHIST DOCTRINE

The Buddha proved to be a practical reformer. He took note of the ground realities of the day; and addressed himself to worldly problems. The Four Nobel Truths, Eight Fold Path and ten percepts constituted the gist of his teachings.

(A) Four *N*oble Truths

- **Servam Dukham** *i.e.,* The world is full of misery.
- **Dukha Samudaya** *i.e.,* Desire is the cause of Rebirth and misery.
- **Dukha Nirodha** *i.e.,* Misery and rebirth can be overcome by conquering desire.
- **Dukha-Nirodhagamini pratipada** *i.e.,* Nirvana or salvation could be attained. The path loading to the cessation of sorrow *i.e.,* Ashtangii Kamarga.

(B) Eight Fold Path *i.e.* Asthangika Marga

- **Samyak Drishti *i.e.,* Right Belief:** It is to understand that the world is filled with sorrow generated by desire. The ending of desire will lead to the liberation of the soul.
- **Samyak Vachan *i.e.,* Right Speech:** It seeks to emphasise the speaking of the truth.

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- **Samyak Sankalp *i.e.*, Right Thought:** It seeks to avoid the enjoyment of the senses and luxury. It aims to love humanity and increase the happiness of other.
- **Samyak Karma *i.e.*, Right Action:** It is understood to perform unselfish action.
- **Samyak Vyayam *i.e.*, Right Conduct:** It instructs to cultivate pure feelings and efforts.
- **Samyak Smriti *i.e.*, Right Collection:** It instructs to be pure in thought, word and deed.
- **Samyak Aajeev *i.e.*, Right means of livelihood:** It instructs a man that he should live by honest mean.
- **Samyak Samadhi *i.e.*, Right Meditation:** It is the understanding of the idea that the body is impermanent and meditation is the means for the removal of worldly evils.

(C) Ten Commandments or Dasasila

Gautam Buddha also prescribed ten moral teachings, in order to be pure in character (SHEEL) :

- **Ahimsa or Non violence:** *i.e.*, not to harm living beings.
- **Satya or Truth:** *i.e.*, abstain from false speech.
- **Asetya or Not to steal:** *i.e.*, not to take what is not given.
- **Aparigarh or Not to collect material things** *i.e.*, Abstain from receiving gold and silver.
- **Brahmocharya** *i.e.*, celibacy *i.e.*, not to indulge in women, wine and even wealth.
- Abstain from eating at forbidden times.
- Abstain from the use of high or broad bed
- Abstain from the use of jewellery, perfume and garlands.
- Abstain from alcoholic drinks.
- Abstain from dancing, singing, music and drama.

Buddha called the ten percents the Middle Path 'MAJHIMMARG'. Main aim of Buddhism is to attain Nirvana *i.e.*, Salvation and this can be achieved by an individual even during his lifetime, like that of Buddha.

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Philosophy of Buddhism

- **Atheism:** Buddha did not discuss God. He kept silence over the question of the creator of the world.
- **Pratiya Samutpad :** Buddha accepted the theory of cause and effect in everything.
- **Transitory Nature of Things:** Buddha considered that the world is transitory and temporary. Change is the law of nature and things must decay and change.
- **Theory of Karma (Karma vad):** Buddha believed in Karma. He advocated that everyone will have to reap what he sows *i.e.,* face the result of his karma.
- **Soul:** Buddha did most believe in soul and considered man as a collection of Sanskars.
- **Rebirth:** Buddha believed in Punarjanam or rebirth.
- **On Vedas:** Buddha did not believe in ritualism i.e., either Yajna or man! animal sacrifices. He did not consider 'Vedas' as the 'Word of God' that cannot be questioned .
- **Ahimsa :** Buddha's most important teaching was non-violence. According to him, the indulgence into violence was the greatest sin.
- **Nirvana:** Redemption from the cycle of birth and death was the final objective of the human life. Moksha or salvation can be attained by noble deeds.
- **Followers of Buddhism:** Anyone could be initiated in Buddhism irrespective of sex, age, caste or the status and position. The common men and women formed the bulk of his following and all of them could pursue Buddhism for their spiritual advance.

BUDDHIST SCRIPTURES

Buddhist scriptures are PITAKAS, which were written in PALI language. Pitakas consist of three sections called TRIPITAKAS, SUTTA PITAKA, VINAYA PITAKA and ABHIDHAMMA PITAKA. These were finally compiled at the 4th Buddhist council.

(A) SUTTA PITAKA is the largest and most important of

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the Tripitakas, containing the teachings of Buddha. It is divided into five groups: (NIKAYAS) :

(*a*) **Digha Nikaya :** Collection of long sermons ascribed to the Buddha with accounts of the circumstances in which he preached them.

(*b*) **Majjihima Nikaya :** Shorter sermons.

(*c*) **Samyutta Nikaya :** Collection of brief pronouncements.

(*d*) **Anguttara Nikaya :** Collection of over 2000, brief statements arranged in 11 sections.

(*e*) **Khuddaka Nikaya :** Contains miscellaneous work in prose and verse. Among the contents of Khuddaka are:

(*i*) **Dhammapada** - Verse on virtue which contain a summary of Buddha's universal teachings,

(*ii*) **Theragatha** - hymns of the elder monks,

(*iii*) **Therigatha** - hymns of the elder nuns,

(*iv*) **Jatakas**- written in Pali language, it contains the stories regarding the earlier births of Buddha, The political, social and economic life have been reflected in the Jatakas. In short, Jatakas are the collection of over 500 poems which describe the previous 500 births of Buddha.

(*B*) **VINAYA PITAKA** : It contains the rules and regulations of monks and nuns.

(*C*) **ABHIDHAMA PITAKA** : It contains the metaphysics (religious discourses) of Buddha.

Famous Buddhist Works

- **MILINDA-PANHO (Questions of Menander) :** It is an account of the discussion between Bacterian King Menander or Milinda and the Buddhist monk Nagasena.
- **CEYLONESE CHRONICLES:** The history of Buddhism in Ceylon and give valuable information on political and social history.

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(*a*) **Dipavamsa (Island Chronicle):** It is the earliest chronicle and has no literary merit. Dipavamsa was written in Sri Lanka around 400 A.D.

(*b*) **Mahavama (Great Chronicle):** It contains passages of beauty and vigour.

Mahavamsa was written in Sri Lanka in 500 A.D.

(*c*) **Culavamsa (Lesser Chronicle):** It contains a succession of monks down to the fall of the kingdom of kandy to the British written in Sri Lanka in 900 AD.

- **LALITAVISTAR:** It is a Mahayana text containing a flowery narrative of the life of Buddha.
- **SADDHARMA PUNDARIKA:** It's a Mahayana text counting a long series of dialogues of considerable literary merit.
- **VAJRACCHEDIKA (Diamond Cutter):** Mahayana text containing very subtle metaphysical writing.
- **SUKHAVATIVYUHA:** Mahayana text describing the glories of Amitabh and his paradise.
- **ASTASAHARIKA PRAJNAPARAMITA:** A work of Mahayana describing the spiritual perfections of the Bodhisatvas.
- **SUTRALANKARA:** The earliest text of the Yogacara school written by Asanga.
- **BUDDHACHARITA:** It is a biography of Buddha, written by Asvagosha.

FIVE INCARNATIONS OF BUDDHA ARE :

(*i*) Krakucchanda (*ii*) Kanakamuni

(*iii*) Kasyapa (*iv*) Sakyamuni

(*v*) Maitreya (yet to come)

The SANGHA was the religious order of the Buddhist. It was a well organized and powerful institution which popularized Buddhism. Membership was open to all persons, irrespective of caste, and above fifteen years of age. Criminals, lepers and persons affected by

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infectious diseases were not given admission into the Sangha. Initially, Buddha was not in favour of admitting women in the Sangha. However, he admitted them at the repeated requests of his chief disciple Ananda and his foster mother Mahapajapati Gautami.

On admission, the monks had to ceremonially shave their head and wear yellow or saffron robes. Monks were expected to go on a daily round in order to preach Buddhism and seek alms. During the four months of the rainy season, they took up a fixed abode and meditated. This was called the repeat ORVASA. The Sanghas also promoted education among the people. Unlike Brahmanism, people of different orders of the society had entry to education. Naturally, the non-Brahmins, who were deprived of education, got access to education in Buddhism and thus, education reached wider section of the society.

The Sangha was governed by democratic principles and was empowered to enforce discipline amongst its members. There was a code of conduct for the monks and nuns and they were bound to obey it, The Sangha had the power to punish the erring members.

The Buddhist Schools

In the second council held at Vaishali, the Buddhist order was split into two schools namely :

(*a*) Sthaviravadins, and (*b*) Mahansangikas.

- The Sthaviravadins followed strict monastic life and rigid disciplinary laws as originally prescribed.
- The group which followed a modified disciplinary rules was called the Mahasangikas. Mahayana arose out of Mahasanghikas.

Mahayanism developed after the fourth Buddhist council. In opposition to the group (Hinayana sect) who believed in orthodox teaching of Buddha those who accepted the new ideas were called the Mahayana sect. They made an image of Buddha and worshipped it as God. In the first century A.D., during the period of Kanishka some doctrinal changes were made. Mahayana became very popular in many parts of India and spread to central Asia, China and then to

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Japan. Prominent place was given to the Bodhistavas, who were beings of great kindness and helped the humanity through their own suffering.

Main characteristics include :

- Like Hinduism, Mahayanism also believed in 'suffering humanity'.
- It is associated with the concept of divine Buddha Amitabh and Amitayas. They worshipped the images of several Buddhas also Boddhisatvas.
- The Mahayanists adopted Sanskrit in place of Pali as their language, the earliest text in Lalitvistara.
- It had two chief Philosophical schools, the Madhymika and Yogachara. Sukhavati is the Mahayana heaven.
- The great Buddhist scholars like Asvagosha, Asanga and Vasuvandhu were Mahayanists.

Hinayana believed in the original teachings of Buddha. They teach the attainment of salvation for one-self alone through self-discipline and meditation. Meditation puts emphasise on monastic and spiritual life. This was the religion without soul and God. This sect became popular in Ceylon Burma, Thailand, Cambodia, Laos, etc. but lost its popularity in India. Its minor sects includes Saitatrikas and Sammittiya. No belief in Idolworship existed under the Hinayanism. They adopted Pali as the language for teaching and texts.

Vajrayana came into existence in the 8th century in eastern India under the patronage of the Palas. It was also known as the vehicle of Thunderbolt. It was sent to Tibet in Ilth century from Vajrayana monastery of Vikramasbila. The sect was based on primitive cult and rituals and was full of magical formulae. The chief divinities of this sect were the'Paras'. Their ideals were propagated by siddhas, 84 in number, prominent among them are Padamsambhava or Padamkara and Sarahapa. They did not treat meat, fish, wine, etc. as a taboo in dietary habit and freely consumed them.

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THE BUDDHIST COUNCILS

In all, four Buddhist councils were convened.

FIRST BUDDHIST COUNCIL

YEAR	:	483 B.C.
PLACE	:	SAPTAPARNI CAVE NEAR RAJASHRIHA IN MAGADH.
PRESCRIBED OVER BY	:	MAHAKASAPA
PATRON	:	AJATSATRU
PURPOSE	:	To complete the Buddhisst scriptures
OUTCOME	:	All the teachings of Buddha were divided into two Pitakas: Vinaya Pitaka and Sutta Pitaka. Vinaya Pitaka was established under the leadership of Upali and Sutta Pitaka was written under the guidance of Ananada.

SECOND BUDDHIST COUNCIL

YEAR	:	383 B.C.
PLACE	:	VAISHAL1
PRESCRIBED OVER BY	:	SABAKAMI
PATRON	:	KAIASOKA
PURPOSE	:	To settle down the dispute between two opposing groups.
OUTCOME	:	The council failed to bring about a comprise between the two opposing groups, and it ended in a permanent split of the Buddhist order into Sthavivadins and Mahasanghikas.

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THIRD BUDDHIST COUNCIL

YEAR	:	237 B.C.
PLACE	:	PATALIPUTRA
PRESCRIBED OVER BY	:	MOGGALIPUTTA TISSA
PATRON	:	ASOKA
PURPOSE	:	To revise the scriputres
OUTCOME	:	The philosophical interpretations of Buddha were collected into third Pitaka called Abhi dhamma Pitaka. Heretical monks numbering 60,000 were expelled from the order.

FOURTH BUDDHIST COUNCIL

YEAR	:	100 A.D.
PLACE	:	KUNDALAVANA IN KASHMIR
PRESCRIBED OVER BY	:	VASUMITRA, VICE PRESIDENT WAS ASVAGOSHA
PATRON	:	KANISHKA
PURPOSE	:	To settle the disputed doctrines.
OUTCOME	:	Rise of Mahayana and Hinayana and compilation of commentaries of three Pitakas.

EXPANSION OF BUDDHISM

Buddha's teachings were readily accepted by the people and soon Buddhism became the most widely accepted religion in India and later in foreign countries. The expansion was responsible due to the following causes :

1. **IDEOLOGY OF NON-VIOLENCE:** Buddhism was suitable at that time. The wide use of iron in agricultural implements developed the crops. It led to the preservation of animals. Ahimsa was required to stop the animal sacrifices.

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2. **DEFECTS IN BRAHAMANISM :** Buddhism was a very creed, free from the ceremonies and rituals which the people did not understand and which they could not afford on account of the heavy expense involved. The greed and pride of the Brahmins, the hateful bloody sacrifices and the superstitions had made the old religion very unpopular.
3. **HUMAN AND MORAL APPEAL:** Since early Buddhism was not enmashed in the clap-trap of philosophical discussion, it appealed to the common people. It particularly won the support of the lower orders as it attacked the varna system. People were taken into the Buddhist order without any consideration of caste. Women also were admitted to the Sangha and thus, brought on par with men. In comparison with Brahmanism, Buddhism was liberal and democratic.
4. **SPIRIT OF EQUALITY:** Buddha preached the brotherhood of man, and rejected the caste system with its distinction between the high and the low, so those who were oppressed by the caste system, readily turned towards the Buddhism. Merchants like Anathapindika and courteans, like Amrapali got due respect in the religion, after they adopted it.
5. **POWER OF ADAPTABILITY:** Buddhism had power of adaptability as well as elasticity. This made it suitable for all places and all lands. Buddhism made a special appeal to the people of the non-Vedic areas where it found a virgin soul for conservation. The people of Magadha responded readily to the Buddhism because they were looked down upon by the orthodox Brahamans. The old tradition persists, and the people of North Bihar would not like to be cremated south of the Ganga in Magadha.
6. **PERSONALITY OF BUDDHA:** The personality of Buddha and the method adopted by him to preach his religion helped is the spread of Buddhism. He tried to fight evil by goodness and hatred by love. He refused to be provoked by slander and abuse. He maintained poise and

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calm under difficult conditions. It is said that on one occasion an ignorant person abused him. The Buddha listened on silently, and when the person had stopped abusing, the Buddha asked:

'My son, if a person does not accept a present, what will happen to it' ? His adversary replied: "It remains with the person who has offered it.' The Buddha then said : "My son, I do not accept your abuse."

The charming and serene personality of Buddha and his sweet mannerism as well as his life of great sacrifice had a very great influence on the people.

7. **USE OF THE VERNACULAR:** The scholarly Sanskrit was not understood by the common people and even the good characteristics in the old religion were not understood and appreciated by all. Therefore, Buddhism became popular and the. use of Pali, the language of the people, also contributed to the spread of Buddhism. It facilitated the spread of Buddhist doctrines among the common people.

8. **THE BUDDHIST SANGHA:** Buddha had created a Buddhist missionary organisation called the Sangha, to do the propaganda work for Buddhism. The Sangha had a Constitution and a Council. Frequent meetings of this council were held. Monks and nuns, who were members of the Sangha did propaganda work (prachar) for nine months in a year, resting only for three months in the rainy season.

   As a result of organized preaching under the auspices of the Sangha, Buddhism made rapid strides even in the life-time of the Buddha. The monarches of Magadha, Koshala and Kaushambi and several republican states and their people adopted this religion.

9. **BUDDHIST COUNCILS:** The Buddhist council called by Ashoka and Kanishka to settle disputed points in religion as well as Harsa's Kanauj Assembly where Huein Tsang established Buddhist supremacy in debate, gave prestige and lusture to Buddhism.

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10. **ROYAL PATRONAGE:** The patronage extended by the kings was another important reason for the rapid growth of Buddhism. For example, according to tradition, Ashoka sent his son Mahendra and his daughter Sanghmitra to Sri Lanka to preach Buddhism. He also established many monasteries and contributed liberally to the Sangha. Asoka's Buddhist missions did a great deal to make Buddhism popular at home as well as abroad.

Preaching Buddha (Gupta Period)

11. **SIMPLE CREED:** Buddhism was a very simple creed, free from the ceremonies and rituals which the people did not understand and which they could not afford on account of the heavy expenses involved.

12. **UNIVERSITY OF NALANDA :** The Nalanda University became a very great centre of Buddhist propaganda both inside and outside India. Thousands of scholars crowded to it every year and carried back with them the gems of Buddhist philosophy and thought.

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13. **LACK OF SERIOUS RIVALS:** At the early stage and for many centuries to come, Buddhism had no serious rival in the field. Jainism was confined to a few royal and rich families and Hinduism was not a missionary religion at all. The Brahmins believed neither in propaganda nor in the expansion of their religion and so Buddhism progressed by leaps and bounds.

EXPANSION AND PATRONAGE

We notice expansion of Buddhism in all parts of India during the period 200 B.C. to 300 A.D. Buddhism gained a strong foothold in the north western India. Many of the foreigners like the Indo-Greeks and the Kushans, who invaded India during this time accepted Buddhism.

Among the Indo-Greeks, it was king Menander, who figures prominently as the ruler who was drawn towards the doctrines of Buddhism. He accepted Buddhism. He is called King Milinda of Sakka in a Buddhist work which gives the story of how he was converted. This work, known as 'Milinda-Parnha' (Question of Milinda) was written in the form of a dialogue between Menander and the Buddhist Monk Nagasena.

Many Kushan Kings also adopted Buddhism. For example, Kujula Kadphises and Kanishka were the followers of Buddhism. It was in Kasnishkas' rule that Buddhism reached a supreme position. During his period, the Fourth Buddhist council was convened on the advice of Parsava - the Buddhist monk. Though there is some controversy regarding the place of the meeting, it is generally accepted, on the evidence of many contemporary authorities, that it was held somewhere in Kashmir Vasumitra acted as its President. A thorough discussion took place on some difficult passages of the scriptures and these discussions were compiled in the form of commentaries known as 'VIBHASHA SASTRAS'. It was in this council that Buddhism got split into Hinayana and Mahayana.

Kanishka helped to propagate Buddhism in different parts of the country. For example, he built a STUPA and a MONASTRY at Peshawar, which served as a great centre of Buddhism and

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Buddhist learning and culture. However, in this period, Monks from India carried the doctrines of Buddha also to 'Central Asia and China.'

In the Deccan, the Satavahana king and Kshtrapa rulers of Western India patronized Buddhism. Many stupas were built and were endowed with magnificient gifts. For example, the Amravati Stupa was enlarged and enclosed in richly carved marble slabs in the days of the Satavahana king Pulumavi.

Along the Western coast, many caves were excavated on the Western ghats by the Satavahanas and the Kshatraps. They functioned as shelters for Buddhit monks and as monastries. These rocks cut caves are found as places like Nasik, Karle, Bhaja, Gunnar, Kanheri, etc.

Some traces of Buddhism are also noticed in the Tamil country during this period. The early cave inscriptions from the Tamil country refer to some places occupied by the Buddhists. These inscriptions also recorded donations by ten lay worshippers.

Centres

The earlier religious and pilgrimage centres remained as popular centers even in this period :

- Barhut, Bodhgaya and Sanchi continued to be celebrated places of pilgrimage during the Sunga period and later.
- Purushapura was a great centre of Buddhist culture under the Kushans. However, Taxila continued to be the most important centre in this region. Infact, in the entire region of Gandhara, which included Purushpura and Taxila, Buddhism was so important that it gave rise to a regional school of art called the Gandhara Art.
- Mathura was a major centre of Buddism and like Gandhara produced its own school of art. BODHISATTA images of Mathura were taken to far off places. In Wetern Deccan, Nasik, Kanheri and Karle, numerous other monasteries were excavated on the hills during this period and provided residence to Buddhist monks.
- In the eastern Deccan, Amravati and Nagarjunakonda were the famous centres where Buddhist art flourished. The

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MAHACHAITYA of Nagarjunakonda was a place of pilgrimage among the Buddhists all over India.

- Some of these centers developed into great educational centers also. For example, Taxila, Mathura, Benaras and Nalanda emerged a centre of Buddhist learning. Taxila attracted students from many parts of the country. It offered the highest learning in humanities, sciences, crafts, material arts, law and medicine.

Significance

Buddhism has, indeed, left its abiding marks on the sands of time and history of India. The Buddhists showed a keen awareness of the problems that faced the people of north-east India in the 6th century B.C.

- The new iron ploughshare agriculture, trade and the use of coins enabled the traders and nobles to accumulate wealth, and we hear of people possessing 80 KOTIS of wealth. All this naturally created sharp social and economic inequalities. So, **Buddhism asked people not to accumulate wealth.** According to it, poverty breeds hatred, violence and cruelty. To eradicate these evils, the Buddha advised that farmers should be provided with grain and other facilities, the traders with wealth, and the labourers with wages. These measures were recommended to remove poverty. Buddhism further taught that if the poor gave alms to the monks, they would be born wealthy in the next world.
- The **Code of conduct** prescribed for the monks represents a reaction against the material conditions of north-east India in the 6th and 5th centuries. B.C. It implies restrictions on the food, dress and sexual behaviour of the monks. They cannot accept gold and silver, they cannot take to sale and purchase. These rules were relaxed after the death of the Buddha, but the early rules suggest a return to a kind of primitive communism, a characteristic of the tribal society in which people did not practise trade and advanced agriculture. Buddhism tried to mitigate the evils resulting from the new material life in the 6th century B.C.

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- Buddhism made an important impact on society by keeping its **doors open to women and shudras**. Since both women and shudras were placed in the same category, by Brahmanism, where they were neither given sacred thread nor allowed to read the Vedas. Their conversion to Buddhism freed them from such marks of inferiority.
- With its emphasis on **non-violence and the sanctity of annual life,** Buddhism boosted the cattle wealth of the country. The earliest Buddhist text, SUTTANIPATA declares the cattle to be given of food, beauty and happiness (annada, vannada, sukhada), and thus pleads for their protection. This teaching came significantly at a time when the non-Aryans slaughtered animals for food, and the Aryans in the name of religion.

  The Brahmanical insistence on the sacredness of the cow and non-violence was apparently derived from Buddhist teachings.
- Buddhism created and developed a **new and rational approach** in the field of intellect and culture. It taught the people not to take things for granted but to argue and judge them on merits. To a certain extent, the place of superstition was taken by logic.
- In order to preach the doctrines of the new religion, the Buddhists compiled a new type of **literature**. They enormously enriched Pali by their writings. The early Pali literature can be divided into three categories. The first contains the sayings and teachings of the Buddha, the second deals with the rules to be observed by members of the Sangha, and the third presents the philosophical exposition of the dhamma. The literary activities of the Buddhist monks continued even in the Middle Ages, and some 'famous APABHRAMSA writings in east India were composed by them.
- **The Buddhist monasteries** developed as great centers of learning, and can be called **residential** universities. Mention may be made of Nalanda and Vikramashila in Bihar, and Valabhi in Gujarat.

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- Buddhism left its mark on the **art of ancient India**. The first **human statues** worshipped in India were probably those of the Buddha. The faithful devotees portrayed the various events in the life of the Buddha in stone. The panels found at Gaya in Bihar and at Sanchi and Bharhut in Madhya Pradesh are illuminating examples of artistic activity. From the first century A.D. Onwards, the panel images of Gautam Buddha began to be made.

The **Greek and Indian Sculptors** worked together to create a new kind of art on the north-west frontier of India; which is known as the Gandhara art. The images made in this region betray Indian as well as foreign influence. For the residence of the monks rooms were carved out of the rocks and thus began the **cave architecture** in the Barabar hills in Gaya and in western India around Nasik. Buddhist art flourished in the Krishna delta in the south and in Mathura in the north. The **paintings** of Ajanta and Bagh caves prove the popularity of this region.

COMPARATIVE STUDY OF JAINISM AND BUDDHISM

There were many similarities between the two regions:

1. Both these regions were born in eastern India.
2. The founders of both were Kshatriyas.
3. Both rejected the Vedic ritualism and Vedas.
4. Both preached truth, non-violence, non-stealing and not collecting material comforts, apart from celibacy.
5. Both allowed the shudras and the women to follow their religion, become monks and attain salvation.
6. Both believed in Karma and right conduct and also, rebirth.

Following are the important differences among the two:

1. Jainism believed in soul, Buddhism did not.
2. In Jainism, the emphasis was upon hard life and rigorous meditation, Tapash Charya. In Buddhism, the emphasis was on middle path through eight fold discipline.

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3. In Jainism, Moksha means freedom of soul from bondages and the developed into God. In Buddhism, Moksha meant to be free from Karma and its effect in this very life.

Regarding Ahimsa, Jainism laid over emphasis on it. In Buddhism, Ahimsa meant liberal feelings in practical behaviour.

RELIGION IN INDIA BETWEEN 200 B.C.– 300 A.D.

Main features as as follows:

- After the fall of the Mauryan Empire, Buddhism probably faced some hostility from the Sungas but gradually it established a large network of centres and started expanding to neighbouring countries.
- Buddhism started to split into distinct groups on the basis of ideological and theological differences -the major one's being the **Mahayana** and **Hinayana.**
- Jainism too acquired a following and had its own organisation, although it was not as widespread as Buddhism,
- Within Jainism too there were differences and they finally led to the division of the Jaina order into two major groups, *i.e.*, the **Svetambaras** and the **Digambaras.**
- What is known as Brahmanical religion, which is distinguished sharply from heterodox beliefs like Buddhism and Jainism, became very different in this period with the popularity of Vaishnava and Saiva sects.
- Both orthodox and heterdox religious beliefs assimilated ideas from both inside and outside the country. Some common elements, like defication of human beings and worship of Images, came to characterise both orthodox and heterodox religions.

BUDDHISM

The growth of Buddhism had suffered a minor setback during the Sunga-Kanva period. This was because both the Sungas and the Kanvas who succeeded the Mauryas in Magadha professed Brahmanical faith.

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The Buddhist work **Divyavadana** accuses Pushyamitra Sunga as a vertible enemy of Buddhism. It is said that he attempted to destroy the Kukuta Arama monastry at Pataliputra. According to this source, he also fixed a prize of 100 **dinaras** for the head of every monk.

However, although these rulers may have been personally opposed to Buddhism, it does not mean that social support to Buddhism declined on any significant scale. In fact, the Bharhut Stupa in Central India was built during the rule of the Sungas. The Sanchi **Stupa** was enlarged twice its size and the gateways **(torana)** and the railings were added in their period only. The version of **Divyavadana** seems to be highly exaggerated, but there is no doubt that the kind of royal patronage Buddhism had enjoyed during the Mauryan rule was no more there at the time of the Sungas and the Kanvas.

Expansion and Patronage

We notice expansion of Buddhism in all parts of India during the period 200 B.C. to 300 A.D. Buddhism gained a strong foothold in the north western India. Many of the foreigners like the Indo-Greeks and the Kushanas, who invaded India during this time accepted Buddhism.

Among the Indo-Greek kings, it was Menander who figures prominently as the ruler who was drawn towards the doctrines of Buddhism. He accepted Buddhism. He is called king Milinda of Sakala in a Buddhist work which gives the story of how he was converted. This work, known as **'Milinda-Panha'** (Question of Millinda) was written in the form of a dialogue between Menander and the Buddhist monk Nagasena.

Many Kushana kings adopted Buddhism. For example, Kujula Kadphises and Kaniska-I were followers of Buddhism. It was in Kaniska's rule that Buddism reached a supreme position. During his period, the Fourth Buddhist Council was convened on the advice of Parsva the Buddhist monk. Though there is some controversy regarding the place of the meeting, it is generally accepted, on the evidence of many contemporary authorities, that it was held somewhere in Kashmir. Vasumitra acted as its president. A thorough

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discussion took place on some difficult passages of the scriptures and these discussions were compiled in the form of commentaries known as **'Vibhasha sastras'**. It was in this council that Buddhism got split into **Hinayana** and **Mahayana**.

Kaniska-I helped to propagate Buddhism in different parts of the country. For example, he built a **Stupa** and a monastery at Peshawar which served as a great centre of Buddhist learning and culture. However, in this period monks from India carried the doctrines of Buddha also to Central Asia and China.

In the Deccan Satavahana kings and Kshtrapa rulers of western India patronised **Buddhism.** Many **Stupas** were built and were endowed with munificent gifts.

For example, the Arnaravati **Stupa** was enlarged and enclosed in richly carved marble slabs in the days of the Satavahana King Pulumavi.

Along the Western Coast, many caves were excavated on the western ghats by the Satavahanas and the Kshatrapas. They functioned as shelters for Buddhist monks and as monasteries. These rock cut caves are found at places like Nasik, Karle, Bhaja, Gunnar, Kanheri. etc.

Some traces of Buddhism are also noticed in the Tamil country during this period. The early cave inscriptions from the Tamil country refer to some places occupied by the Buddhists. These inscriptions also record donations by the lay worshippers.

Rise of Mahayana Buddhism

The growth of Mahayana Buddhism contributed to the further development of Buddhism as a popular faith all over India and beyond her frontiers. The religious emotions of a number of people, with different origins and cultural affiliations gradually transformed Buddha into a God. In the early centuries of the Christian era the installation and worship of Buddha images came into vogue. This paved the way for the advent of Mahayana Buddhism.

Mahayana Buddhism originated in about the first century B.C. in the Andhra region. It became a recognisable form of Buddhism at the time of Kaniska and then spread all over North India in the first

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and second centuries A.D. However, due to the opposition from orthodox Buddhism, it could not make much headway in the beginning. It was with the advent of Nagarjuna, the most outstanding exponent of Mahayana that it started gaining popularity. Although **Mahayana** Buddhism originated in the first century B.C. the formal division of the Buddhist **sangha** into **Hinayana** and **Mahayana** on the basis of sharp doctrinal differences seems to have taken place after the fourth Buddhist council at the time of Kaniska-I. Literally, Hinayana means "Lesser Vehicle" and **Mahayana,** "Greater Vehicle", but these were terms which were invented to show the superiority of **Mahayana** over **Hinayana.** The essential difference lay in the **Mahayana** belief, first preached by Buddhist sect called Mahasanghika, that every being could aspire to **Buddhahood** and could attain it through various stages as Bodhisattva. One could become a **Bodhisattva** by performing the meritorious acts or Paramitas. Other features associated with **Mahayana** faith are: belief in sunyata or void or non-reality of objects, belief in mantras, belief in numerous Buddhas and Bodhisatvas and the practice of worshipping gods and goddesses. Most of these beliefs and practices, the Hinayanists thought, were not expounded by the Buddha himself. They also thought that it was not practical to teach that the ideal of Buddhahood could be attained by every being.

Sects

With the spread of Buddhism to different parts of the country many sects appeared. For example, the Theravadins had their centre of activity at Kausambi; Mathura was the centre for the Sarvastivadins; and the Bhadra Yanika sect flourished at Nasik and Kanheri. The origin of these sects may not have been originally due to differences in the doctrines. In fact, what contributed to their origin and growth were factors related to geographical diversities of the country, attitudes of various communities at the local levels and perhaps lack of coordination between the various exponents of the sects. Under the Satavahans, the Dhanyakatka (Amaravati) region became the most important strong hold of Mahayana Buddhism whereas the Sthaviravadins were popular in the north. These sects brought about certain changes in Buddhism. Some of these were :

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- Whereas earlier Buddha was considered as a teacher only, now in the Mahayana sect he was worshipped as God. This brought about a change in the form in which he was worshipped. For example, earlier in sculpture he was represented through a pair of foot 'prints; a white elephant and a flower, etc. But now people began to worship Buddha-images and idols.
- The concept Bodhisattvas also underwent a change. For example, according to one sect, the Bodhisattva was an incarnation of the Buddha whereas another sect depicted Bodhisattva as an unselfish individual working for the good of all.

DEVELOPMENT IN RELIGION

- Now the idea of successive re-births was strengthened. It emphasised that one could accumulate merit through successive births.
- Merit now could also be transferred from one person to another person by conducting appropriate pious acts.

CENTRES

The earlier religious and pilgrimage centres remained as popular centres even in this period :

- Barbut, Bodhgaya and Sanchi continued to be celebrated places of pilgrimage during the Sunga period and later.
- Purushapura was a great centre of Buddhist culture under the Kushans. However, Taxila continued to be the most important centre in this region. Infact, in the entire region of Gandhara which included Purushapura and Taxila, Buddhism was so important that it gave rise to a regional school of art called Gandhara art.
- Mathura was a major centre of Buddhism and like Gandhara produced its own school of art. Bodhisattva images of Mathura were taken far-off places. In western Deccan, Nasik, Kanheri and Karle numerous other monasteries excavated on the hills during this period and provided residence to Buddhist monks.

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- In the eastern Deccan. Amaravati and Nagarjunakonda were the famous centres where Buddhist art flourished. The Mahachaitya of Nagarjunakonda was a place of pilgrimage among the Buddhists allover India.

Some of these centres developed into great educational centres also. For example Taxila, Mathura, Benaras and Nalanda emerged as centres of Buddhist learning. Taxila attracted students from many parts of the country. It offered the highest learning in humanities, sciences, crafts, martial arts, law and medicine.

DEVELOPMENT OF JAINISM AFTER MAHAVIRA

Jainism did not spread as fast as Buddhism. Further, royal patronage to Jainism was not as extensive as it was in the case of Buddhism. Inspite of these difficulties, the monks were active and organised missions to spread Jainism.

By the early centuries of the Christian era, it had consolidated its position in India. But Jainism, unlike Buddhism, did not attempt to spread its doctrines outside India.

Spread and Patronage

Generous patronage was extended to Jainism by some kings and the name of Kharavela, the ruler of Kalinga, stands foremost in this regard. Not only he and his queen practised Jainism but they dedicated some caves for the use of the Jaina monks in the Udayagiri hills.

In the Kushana period, Jainism was popular in Mathura. The Mathura School of Art produced many images of the Tirthankaras and other objects of worship for the Jainas.

In the Tamil country the Tamil kings dedicated some caves to the Jainas. Athiyan Neduman Arlji dedicated a cave to the Jainas at Jambai in South Arcot district. The cave at Sittanavasal (Pudukkottai district) was dedicated by the local people to a Jaina monk. This indicates the popularity of the Jaina faith among the people of that region.

Jaina monks organised many missions to spread Jainism. These missions were originally intended to provide relief and shelter to

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Jaina monks who were suffering from famine or drought. However, these relief missions ultimately turned into religious missions for the spread of Jainism.

The first such mission was organised in the Mauryan period. According to tradition, Bhadrabahu, contemporary of Chandragupta Maurya, migrated to provide shelter to the monks. He, with the King Chandragupta Maurya, went south and established a centre at Sravanabelgola in Karnataka. From this place the Jainas spread to different parts of the Tamil country and the Andhra region.

A **Svetambara** tradition mentions in the time of Kharavela, the migration of Jaina monks rom Magadha to the eastern Andhra coast. This tradition is supported by a late inscription from Hathigumpha cave on the Udayagiri hills near'Bhuvaneswar.

Another tradition mentions the migration of Jainas to Mathura. The ruins of the Kankali tila at Mathura and a number of dedicatory inscriptions testify to the existence of Jainism in Mathura during the first-second centuries A.D.

The story of Kalakacharya refers to the movement of Jainas to Malwa as early as the first century B.C. From the evidence of Junagadh inscription'it is clear that by the early centuries of the Christian era Jainism had spread to Gujarat.

Sects

The **Svetambara** and **Digambara** sects were known from as early as the second century B.C. Those who discarded all garments and went about naked were called **Digambaras** and those who wore a white garment were named **Svetambaras**. There is very little doctrinal difference between these two sects. This continued in this period also.

The **Yapaniya** developed as another Jaina sect around the first century A.D.

It was probably rounded by Kalalsa, a monk of Svetambara sect at Kalayan nagara. A significant feature of this sect was that even women could attain moksha and that kevalins should take their food in morsals.

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By and large Jainism remained faithful to its original doctrines and hence the number of its adherents remained fairly constant.

Centres

Among the many Jaina centres, Rajagriha or Rajgir developed into an important centre during the first and second centuries A.D. Vajra Muni of the Svetambara sect was associated with this place.

Mathura was another important centre. From the sculptures found in Mathura and from the dedicated inscriptions on them, it is evident that merchant class patronised Jainism here on a significant scale. It continued to be an important centre of Jainism for many centuries. According to a late tradition, Ujjain was another important centre of Jainism in this period.

In the northwest, Sirkap in Taxila grew into a Jaina centre from the early centuries of the Christian era in addition to being a major Buddhist centre. It had a large Jain establishment. Similarly, Broach and Sopara on the western coast were great centres and monks frequented there.

In Orissa, Udayagiri and Khandagiri hills near Bhuvaneswar were other centres from the Mauryan times, and they continued to flourish even after the rule of Kharavela.

In the Tamil country, Madurai and Sittannavasal may be considered as important centres. Large Jaina establishments existed at these places in the second century B.C. and afterwards.

DECLINE OF THE BUDDHISM

For many centuries, the most dominant religion in India, Buddhism, later started dying out in the land of its birth. That look very strange but we must remember that there were powerful causes that were operating against it and so eventually it had to go under. The following were among the chief causes of it decline:

1. **LOST SIMPLICITY:** Buddhism did not remain the simple faith it was in the beginning. With the passage of time, it became as formal and austere in its own way as the region it had dethroned. The strict discipline it enforced on its

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followers become irksome and came to be regarded as a great burden.

2. **IGNORED GOD:** Buddhism ignored God but the Indian mind was not cast in the atheist mould. For it, there is nothing without God. God is the only reality and rest all is mere illusion or 'Maya'. The common man is always allured by the colour and mystery of the supernatural. Buddhism possessed neither this colour nor this mystery and so, fell out of favour with the people.

3. **THE SANGHA DEGENERATED:** The Buddhist Sangha which had been organized for the propagation of religion-degenerated. The monks and nuns lost the early enthusiasm. They even ignored the ten commandants. Possession and not renunciation became the order of the day. Comfort and luxury were sought after. Thus, the influence of Buddhist missionaries was gone and propaganda became ineffective.

   The rich offerings supplemented by generous royal alms to the Buddhist monastries made the life of the monks easy. Some of the monastries such as Nalanda collected revenue from as many 200 villages. By the 7th century A.D. the Buddhist monastries had come to be dominated by ease-loving people and became centres of corrupt practices which Gautam Buddha had strictly prohibited.

   The new form of Buddhism was known as VAJRAYANA. The enormous wealth of the monastries with women living in them led to further degeneration.

4. **SPLIT IN BUDDHISM:** Again, in the very hour of its need as it was, Buddhism lost solidarity. The wranglings between the Hinayana and the Mahayana school of Buddhism weakned it. The Mahayana form of Buddhism which later became popular bore a close resemblance to Hinduism in form and worship.

   The line of demarcation between the two faded away so that lowly and imperceptably yet steadily and surely Buddhism drifted into the Hindu fold.

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5. **REVIVAL OF BRAHAMINISM :** The Hindu revival in the time of the Guptas was a severe blow under which Buddhism reeled, staggered and fell. It could not survive the frontal attacks made on it by the zealous enthusiasts of Brahmanism like Shankaracharya and Kumarila Bhatta.

6. **ASSIMILATIVE POWER OF HINDUISM:** Hinduism itself had great assimilative power. Like a vast ocean into which all rivers might flow it can absorb all religions, forms and beliefs. As has been claimed, it is an embodiment of the virtues of all religions and as such, has a very wide appeal.

7. **HINDU ACCOMMODATION AND ADAPTABILITY:** Hinduism has also a unique spirit of accommodation and adaptability. By patient toleration it disarms all opposition. Time and again, those who had come to scoff remained to pray. The same was the case with Buddhism.

8. **SUCCUMBED TO RITUALS AND CEREMONIES :** Eventually, Buddhism succumbed to rituals and ceremonies, it originally denounced. To meet the Buddhist challenge, the Brahamans reformed their religion. They stressed the need for preserving the cattle wealth and assured women and shudras of admission to heaven. Gradually, the Buddhist monks were cut off from the mainstream of people's life; they gave up Pali, and took to Sanskrit, the language of intellectuals. From the first century onwards, they practised idol worship on a large scale and received numerous offerings from devotees.

9. **ROLE OF ANTI-BUDDHISM REACTIONARIES:** The Brahmana ruler Pushyamitra Shunga is said to be persecuted by the Buddhists. Several-instances of persecution occur in the sixth-seventh centuries A.D. The Huna king, Mihirkula, who was a worshipper of Shiva, killed hundreds of Buddhists. The Shaivite Shashanka of Gaunda cut off the Bodhi tree at the Bodh Gaya, where the Buddha had attained enlightenment. Hsuan Tsang states that 1600 stupas and monastries were destroyed, and thousands of monks and lay followers killed ; this may not be without

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some truth. The Buddhist reaction could be seen in some pantheons in which Buddhist deities trample Hindu deities. In South India, both the Shaivites and Vaishnavites bitterly opposed the Jainas and Buddhists in early medieval times. Such conflicts may have weakened Buddhism in the long run.

10. **TURKISH PERSECUTION:** Buddhism with its attitude of pacifism and passivity, fell on easier prey to Turkish persecution. For their riches, the monasteries came to be coveted by the Turkish invaders. They became special targets of.the invader's greed. The Turks killed a large number of Buddhist monks in Nalanda, although some of the monks managed to escape to Tibet and Nepal. In any case, by the twelfth century A.D., Buddhism had practically disappeared from the land of its birth.

IMPORTANT POINTS IN BRIEF

- Vardhman Mahavira was born in 540 B.C., near Vaishali. He abandoned the world at the age of 30 and kept on wandering for 12 years and attained enlightenment in the 13th year.
- According to Hemchandra, died at the age of 72 at Pawapuri in 468 B.C.
- Jemeli was his first disciple, and subsequently the first leader of Jaina schism..
- The royal patronage to the Jainism was provided by Chandragupta Maurya, Karvavela of Kalinga and Chalukya Shiddharaja.
- Hemchandra was the great Jaina scholar of 11th century A.D. Devachandra was his guru appointed under Jayasimha Siddharaja (Chalukyan).
- Jainism believed in three aspects: Spadveda, Sapta bhangi and Nyayadeva.
- The follower of Jainism are called NIRGRANTHAS.
- Jains don't believe in creator but emphasise on the existence of the per-fected souls.

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- Jaina philosophy derived it metaphysic'al thoughts from the Samakhya school.
- Gautama Buddha's original name was Siddhartha and was Kshatriya by birth.
- His father, Suddhadhana, was an elected chief of Sakya Republic and mother was the princess of Kosalan dynasty.
- His wife, Yasodhara, was the daughter of Sakya noble.

According to Buddhavamsa, Bhadkhasa was the name of his wife. Accord-ing to Jataka, her name was Binba and according to Lalitavistara, her name was Gopa.

- Asita was his Guru; Ardha kalan was his teacher after renunciation, he taught Upanishad to him. Udraka Ramaputra was also his teacher who had met near Rajagriha.
- 'Mara' was the devi who disturbed Gautam Buddha in his meditation.
- Gautam abandoned the world at the age of 29 due to four signs - Death, old age, Disease and Medicament.
- He wandered for 7 years, attained enlightenment at the age of 35 at Bodh Gaya, at Niraniana River.
- His first sermon was at Sarnath is Benaras and this is known as Dharamchakra - pravartana, and Sarnath is the birth place or Buddhism.
- Buddha died during the dynasty of Mallas at Kusinagar. His death is called 'Parivana.'
- The membership of the Sangha was not restricted by caste but soldiers and debtors could enter with permission and believed that Novicees might be admitted from the age of eight.
- The growth of trade and commerce helped in the emergence of heterodox idea.
- Gautam Buddha recommended an eightfold path *i.e.,* Asthan gika Marga for the elimination of human misery.
- Buddhism does not recognize the existence of God and Soul.

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- Two hundred years after the death of the Buddha, the famous Maurya king Ashoka embraced Buddhism. Though his agents, Asoka spread Bud-dhism into Central Asia, West Asia and Sri Lanka, and thus, transformed it into a world religion.
- Even today, Sri Lanka, Burma, Tibet and parts of China and Japan pro-fess Buddhism.
- Although Buddhism disappeared from the land of its birth, it continues to hold ground in the countries of South Asia, South-East Asia and East Asia.
- Four Buddhist councils have been organized at Rajagriha, Vaishali, Pataliputra and Kashmir.

IMPORTANT QUESTIONS

1. Discuss the causes of the origin of new religious sects in the sixth cen-tury.
2. Elaborate the main teachings of Jainism. Discuss its impact on Indian society.
3. Explain the Jain philosophy of 'Nirvana' and 'Karma'.
4. List the factors responsible for the growth of Buddhism.
5. Describe the main teachings of Buddhism. Discuss its impact on Indian society.
6. Describe the contribution of Buddhism to Indian art and literature.
7. Mention the important causes that led to the gradual decline of Bud-dhism.
8. Write an essay on the expansion of Buddhism in India as well as abroad.

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4

THE MAURYAN AGE

Objectives:

This unit aims to explain:

- To throw light on the sources of the Mauryan Age
- To discuss the various Mauryan kings and their administration in detail;
- To describe the significance of the Mauryas.

During the fourth century B.C., one of the most illustrious and the most extensive empire was formed in India. The Nandas had definitely raised Magadha to the status of political pre-eminence in India and its boundaries were certainly extensive. Yet it was short-lived, misgoverned and had not reached the zenith of its power. The Mauryas achieved all that which the Nandas had failed to do. The Mauryas established a vast empire in India, whose boundaries practically included not only the entire Indian territories (barring a part of the South) but territories beyond the frontiers of Indian in the North-west. Besides, the Mauryan empire occupies a unique place in Indian history because of its success in administration and achieving maximum success in public welfare.

(1) THE SOURCES OF MAURYAN HISTORY

The sources of Mauryan age can be classified under the following heads:

(*a*) Literary Evidence

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(*b*) Epigraphical Evidence
(*c*) Archaeological Remains
(*d*) Art
(*e*) Numismatics.

(*a*) Literary Evidence

The literary sources to know the history of the Mauryas can be classified into:

(*i*) Religious Literature
(*ii*) Secular Literature
(*iii*) Foreign Sources.

(*i*) *Religious Literature*

Brahamanical Literature. The 'Puranas', a collection of legends with religious teachings, throw ample light on the history of the Mauryas. The list of the Mauryan kings are included in the Puranas. The Vishnu Purana describes the origin of Nandas and their overthrow by Kautilya, with the help of Chandragupta Maurya.

Buddhist Text. Of the religious sources, Buddhist literature is of chief importance. The 'Jataka' stories are useful not only because they talk directly of the Mauryan period but also because they reveal a general picture of social-economic conditions of the Mauryan period.

The 'DIVYAVADANA' and 'ASHOKAVADANA' contain information about Bindusara, Ashoka's expedition to Taxila and his conversion to Buddhist. The Sri Lankan texts like 'DIPAVAMSA' and 'MAHAVAMSA' may also be regarded as source materials because they not only describe the coming-of Buddhism to Ceylon but also tells the part played by Ashoka in the spreading of Buddhism'.

A commentary on 'Mahavamsa' known as 'Vamsatthapakisini' composed in about the 10th century A.D. contains some legends on the Mauryas.

Mention may be made of the Mahayana work; MANJUSHRIMULA KALPA, which covers a vast historical period from the seventh century B.C. to the eight century AD and contains a lot about the Nandas and Mauryas.

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Jaina Texts. 'Parisisthararvan' of Hem Chandra provides information about Chandragupta Maurya. It throws light on his early life, conquest of Magadha and conversion to Jainism in the Later half of his reign. The reference to the famine during his reign is also found.

(*ii*) *Secular Literature*

ARTHASHASTRA. Of the secular literature, the most important single source is the Arthashastra of Kautilya. It is the most comprehensive treatise on the political science and deals with the state affairs in the internal as well as the external sphere. The text is divided into 15 . Adhikaranas' with 180 'Prakarnas' (sub-divisions). It has about 6.000 Shalokas. The book was discovered by Shamastri in 1909 and ably translated by him. The work is a combination of 'Sutra' and 'Bhashya'.

Besides many arguments, it is believed that originally it was a Mauryan document. The author was the Prime-Minister or the Chief-advisor or Chandragupta Maurya. The main body of the text was written during the time of Chandragupta, though the book was edited and re-written during the next centuries. The similarities between the administrative terms used in the Ashokan inscriptions and Arthashastra suggest that the Mauryan kings were acquainted with this work.

Arthashastra is a comprehensive work which deals not only with the political theories and actual organisation of administrative machinery but also with various matters which now form the subject-matter of economics, law and sociology. Kautilya says, that the most important idea before the king should be "In the happiness of his subjects lies his happiness, in their welfare his welfare." According to him everything is fair in war in the interest of the nation. The scholars regard Arthashastra as a unique work in the whole range of Indian literature.

MUDRARAKSHASA BY VISHAKHADATTA. It is a historical drama of the 4th century A.D., and written in Sanskrit. It provides an account of the decline of the Nandas by Chandragupta Maurya and his Guru, Chanakya. It is useful in tracing the early history of the Mauryan.

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'Kathasarit Sagar' of Somadeva, Brihatkathamanjari of Kshemendra and Rajatrangini of Kalhana provide a lot of information regarding Mauryan period.

(*iii*) *Foreign Sources*

Foreign sources of the remaining literary sources, are accounts gathered from classical writings in Greek and Latin, of the memoirs of travellers who visited India during the Mauryan period. The main sources are the writings of Strabo, Diodorous, Nearchus, Arrian, Pliny, Plutarch, Justine, Appian, etc.

Foremost among these is the account of Megasthenes, who was the ambassador of Greek ruler, Selucus Nikator, in the court of Chandragupta Maurya and remained in India for a five years (302 B.C. to 297 B.C.). In this book 'Indica' he has described the different aspects of Indian life including the administration of the state, local administration, life of the king, etc. But some scholars question the authenticity of this book as it has been found only in parts. Moreover, being a foreigner, Megasthenes might not have understood rightly the customs and traditions of the Indian people. Yet the fact remains that 'Indica' is an objective description of Mauryan life and times.

Besides this, the accounts or Fa-Hien (4th century A.D.) and Hiuen Tsang (7th century A.D.) are also relevant to understand the Mauryan History.

Greek Authors Who Wrote About the Mauryas.

1. Strabo (*C.* 64 B.C. to 19 A.D.)
2. Diodorous (1st C. B.C.)
3. Pliny (1st Century A.D.)
4. Arrian (130-172 A.D.)
5. Plutarch (45-125 A.D.)
6. Justin (2nd century A.D.)
7. Megasthenes (302-288 B.C.)

(*b*) Epigraphical Evidence

This is the most important source of Mauryan history. The Ashokan edicts are the oldest, the best preserved and the most precisely dated epigraphic records of India. The edicts are inscribed

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on rocks and pillars throughout the country. These consist of fourteen major rock edicts located at *Kalsi, Manshera, Shahbazgarhi, Yerragudi, Sopara, Dhauli and Jaugada.*

Seven pillor edicts are situated at Allahabad, Delhi- Topara, Delhi-Meerut, Lauriya-Araraj, Lauriya-Nandangarh and Rampurva.

A number of minor rocks edicts and inscriptions are situated at Bairat, Rupanath, Brahamgiri, Sahasram, Jatinga-Rameshwar, Brahmagiri, Palkigundu, Maski, Rajula-Mandagiri, Siddapura, Yerragudi, Gujjarra and Ahraura. Other inscriptions have been found at Kanadhar, Baraba caves, Rummindei, Allahabad, Sanchi, Nigali-Sagar, Sarnath.

These inscriptions were deciphered by James Princep in 1837 and identified king 'Piyadass' of the edicts with Ashoka, which provided the link for the new and correct identification of Ashoka as the author of the edicts. These inscriptions were engraved in prominent places or in the proximity of religious centres or an important trade routes. The pillars may have commemorated events of some significance.

The Ashokan inscriptions are written in Brahmi and Kharoshti. The inscriptions at Kandhar and Taxila are written in Armaic script. The language used is Prakiit.

(*b*) Archaeological Evidence

In the excavations conducted at Kumarahar and Bulandibagh, the remains of the palaces of Chandragupta have been found. Besides these, the excavations at Rajgriha, Kaushambi, Hastinapur, Pataliputra, Taxila enable us to reconstruct the Mauryan history, A number of caves have been found in the ranges of Barbara and Nagarjun, Many stupas at Srinagar, Kapilavastu, Ayodhaya, Benaras, Prayag and Kannauj are able to throw light on the religious condition during the Mauryan period.

(*b*) Art

The Northern Black Polished Ware (NBP) was the most common pottery type: used throughout the Mauryan empire. Beautiful statues of this period like that: statue of a woman at Besnagar, statue of elephant at Dhauli have been found and reveal an indigenous

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technique in sculpture, which had attained considerable maturity in the Mauryan period.

(*e*) Numismatic Evidence

Mauryan kings had evolved their own monetary system based on indigenous standard. The coins in circulation during this period were. 'Punch Marked Coins' which neither bear the name of any ruler nor carry any date. Most of these coins have only symbols stamped or punched on them, Apart from silver punch marked coins, there are also evidence of bent-bar silver coins. The punch marked coins have been found at Abichchatra, Atranji Khera, Sanchi, Patna, Ropar, Basnagar, Hastinapur, Taxila, Tripuri, Bairat, Sarnath, etc.

WHO WERE THE MAURYAS?

Chandragupta Maurya was the first king in the dynasty of Mauryas who established an empire in Magadha. As regards the origin of Mauryas is concerned, there is great deal of controversy among the historians. These different views are as follows-

1. According to Spooner, Mauryas were Persians, The theory is unanimously disagreed.
2. According to 'Mudrarakshasa', Chandragupta was the son of Nanda king and is described as 'Vrishala'. It appeared that dramatist described him as the son of illegitimate wife of low caste.
3. 'Kathasaritsagar and 'Brihat Katha Manjari, describe Chandragupta, the founder of the Mauryan empire as belonging to Gupta dynasty.
4. According to 'Parishtiparvan' Chandragupta belonged to community of rearers of royal peacock.
5. Jaina text 'Punyashrava Katha Kosh' mentions Chandragupta as.Kshatriya.
6. The entire Buddhist literature describes Mauryas as Kshatriyas According to Mahavamsa, Chandragupta was a Kshatriya when Chanakya crowned him as king after putting an end of the Nanda dynasty.

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DIGHA NIKAYA mentions Mauryas of Pippabivana; Divyananda describes Bindusara, the son of Chandragupta as Kshatriya king. A reference in MAHAP ARINIRV ANA, further confirms that the Mauryas were Kshatriyas.

7. According to Arthashastra, Chanakya crowned Chandragupta after destroying the Nanda dynasty. Being a Brahmin, Chanakya was a staunch follower of 'Varnashram' system, would not have enthroned a shudra king in place of the Nandas. Moreover, at one place in his book, Kautilya prefers a high born king even if he is weak and powerless to a king of low birth but of great power.

Such references clearly indicate that if Chandragupta would not have been of low origin, his Prime Minister would not have criticised Sudra kings, the Nandas.

RULERS

Chandragupta Maurya's Early Life and Conquests. The Buddhist tradition tells us that the death of Chandragupta's father left his mother destitute and she took shelter at Pataliputra. There she gave birth to a child who was deposited for safety with a cowherd. The latter sold him to a hunter who employed him to tend cattle.

He passed his early life among the rearers of peacocks and hunters. He was very promising from the beginning itself. His abilities influenced the Nanda king and the king appointed Chandragupta the Commander- in-Chief of the army of Magadha. Chandragupta became very popular among the people of Magadha. Seeing his popularity, Dhanananda, the Nanda king, made a plan to get Chandragupta murdered. As the luck would have it, conspiracy against Chandragupta became unsuccessful and Chandragupta fled from the capital Magadha.

1. Encounter with Chanakya. While wandering here and there, he got a chance to meet a Brahmin, called Chanakya or Kautilya. He was also humiliated by the Nanda king. So, he was too aiming at the destruction of the Nanda Dynasty. Scholars agree that Chandragupta was taken to Taxila by Chanakya and all-round education was given to him for about seven to eight years.

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2. Attack on the Nanda Ruler. After the recruitment of a powerful army, Chanakya and Chandragupta Maurya attacked Magadha. They were defeated by the Nanda king. Confused, in order to save their lives, went into forests and pondered over the causes of their defeat. Regarding this there is a reference in 'Mahavansa Tika' which goes like:

"A boy was eating from the centre of the bread and was leaving its covers. His mother pointed out, ."You are behaving like Chandragupta Maurya ..... You are eating the bread only from the centre leaving its corners."

Chandragupta as well as his philosopher and guide, Chanakya realised the mistake and found out the error of attacking the interior villages surrounding the capital without subduing the border areas. Now, they were ready to make fresh attack on the border area first.

3. Meeting with Alexander. Plutarch and Justin, the Greek historians confirm the meeting of Chandragupta Maurya with Alexander. Actually, both Kautilya and Chandragupta wanted to use Alexander against Nanda ruler. Alexander at that time, was enthusiastically pursuing ahead his campaigns in north-western state of India. But, this wish of the duo could not be translated into reality as the meeting failed and Alexander became angry with Chandragupta Maurya.

4. Conquest of Punjab and defeat of Alexander's Greek forces and his Governors. After conquering the north-western areas of India, Alexander left this country. While retreating, Alexander heard the sad news of the assassination of his two generals— Nicator and Philip, Before he could do anything, he himself died in 323 B. C.

The death of the Greek's leader, Alexander, weak positions of the Northern states, hate for the foreign rule and above all, the active support and able guidance of Chanakya were the major causes which helped Chandragupta Maurya to capture Punjab. Ultimately, the Greeks were ousted from North-Western states by Chandragupta, with the help of Chanakaya and his army.

Importance of this conquest. This victory of the founder of the Mauryan dynasty opened up a new chapter as most probably up to the year 321 B.C., the North-Western India were liberated up

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to the river Indus. After this, the people started recognizing him as a king.

5. Second attack on the Magadha and defeat of Dhanananda. After conquering Punjab, Chanakaya and Chandragupta Maurya started fresh preparations for an attack against Dhanananda. As per one estimate, the army of Dhanananda, the 9th ruler in the family of the Nandas consisted of 6,00,000 infantry, 20,000 cavalry, 2,000 chariots and 3,000 elephants.

Hence, with the help of Kautilya, Chandragupta organised a large army consisting of soldiers from Punjab, Gandhar, Kamboj, Persia, Greece, etc.

The strength of the army was increased by signing a friendship pact with the king Parvata (porous as per Dr. Tomas) who had also given help to Chandragupta Maurya against the Greeks as well.

Almost all the indigenous sources, including Mudra Rakshasa ofVishakadatta and Buddhist and Jain literature indicate that Chanakya uprooted the Nandas and enthroned Chandragupta Maurya. In Vayu Purana, it has been mentioned that: "The Brahman Kautilya will destroy the Nandas and will coronate Chandragupta."

Importance of this conquest. With the co-operation of Kautilya, thus, the Nanda dynasty was uprooted and Chandragupta Maurya was enthroned. He became the independent sovereign of a large part of India. The land of the five rivers (Punjab) and the valleys of the Yamuna and the Ganges were included in his empire.

The date of the coronation of Chandragupta Maurya is controversial. Most of the historians are of the view that Chandragupta Maurya ascended the throne of Magadha between 323-321 B.C. ending the unpopular rule of the Nandas.

6. The Selukidan war, 305 B.C. After the death of Alexander, a war of succession was fought among his generals in order to divide his newly acquired empire. His two generals, namely, Selecucus and Antigonos fought against each other. Ultimately, Seleucus emerged victorious and so, he became the ruler of GREEK ASIATIC EMPIRE consisting of Babylon, Bactria and Afghanistan. He also adopted the title of Nicator in 306 B.C. But natural for him, he now wanted to recover the territories in India which had been conquered

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by Alexander. A great contest was fought between Chandragupta Maurya and Seleucus in 305 B.C. Seleucus was defeated in the battle.

SIGNIFICANCE OF THE BATTLE

The battle ended in an honourable manner. A treaty was made between Seleucus and Chandragupta, whereby a matrimonial Alliance was struck between the two kings.

Helena, the daughter of Seleucus, was married to Chandragupta Maurya and the provinces of Kandhar, Kabul, Herat and Baluchistan were also ceded to Chandragupta as presents. In return, Chandragupta gave 500 elephants to Seleucus and Seleucus sent Megasthenes as his Ambassador to the court of Chandragupta.

This way, the empire of Chandragupta Maurya was greatly extended and the political and cultural relations between the two kings also developed.

7. Conquest of South India. There are two different opinions amongst the historians regarding the conquest of Deccan by Chandragupta Maurya. Dr. V.A. Smith believes that it was his son, Bindusara, who captured South India for the Mauryas, where as, other historians like Plutarch and Justin opine that Chandragupta, after conquering Northern India, conquered South India. He had subdued the whole of India with an army of 6,00,000.

The reference in 'BRIHAT KATHA KOSH', BHADRA-BAHUCHARIT' and 'RAJA BALI KATHA' also prove that the Deccan states were conquered by Chandragupta Maurya.

8. Other Conquests. Some historians like Dr. Ray Chaudhary believe that Chandragupta Maurya conquered Western provinces of the country too. He is of the view that the empire extended up to Saurashtra in the west Junagarh Rock Inscription also indicates the conquest of Saurashtra and other western provinces and also, the appointment of Pushya Gupta as the governor to rule over these provinces.

9. Extent of Empire. It is very difficult to depict the clear picture of the extent of Chandragupta Maurya's empire. On the basis of the sources, it can be said that by the dint of hard work and the valour of his aims, added power and glory to the empire of Magadha.

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As per Dr. V.A. Smith, Chandragupta's dominions certainly included the country now called Afghanistan, territories as far as Hindukush range, the Punjab, the territories now known as Uttar Pradesh, Jharkhand, Uttaranchal, Bihar and the peninsula of Kathiawar in the far west.

At present, there is no proved evidence that he extended upto the Deccan, but it is possible that he may have carried his victorious arms across the Narmada. Later traditions in Mysore go so far as to assert the extension of the Nanda dominion to that country.

Last Days

The Jain traditions associate Chandragupta Maurya with the South. Reference in this connection may be made to *Rajavali Katha. Brihat Katha-Kosh* and *Bhadrabhau Charita* by Ratnanand. According to *Rajavali Katha,* Chandragupta, the king or Pataliputra, abdicated the throne in favour of his son and followed Bhadrabhau as his disciple to the South. He became his chief disciple (Param shishya). Chandragupta lived there for 12 years and ultimately started himself to death in the approved Jain manner.

Bindusara

Chandragupta's son and successor, according to the Puranas, was Bindusara. Strabo informs us that the new ruler was known by the epithet of Amitrochates. This has been accepted as a corruption of the Sanskritic term 'Amilraghata' (killer of enemies) and Amilrakhada (devourer of enemies), The titles must have been earned by him by virtue of some of his conquests. A vague hint is given by the author of Arya Manjushrimulakalpa, and by Taranath and Hemchandra who state that Chanakya outlived Chandragupta and continued as minister of Bindusara as 'one of the his great Lords.'

Taranath states that Chanakya accomplished the destruction of the kings and ministers of sixteen towns and made Bindusara master of all the territory between the eastern and western sea.

Bindusara had perhaps the misfortune of being the son of an illustrious father and the father of a still more illustrious son. Not much information about him and his reign is available. Some scholars are of the opinion that the Deccan was added to the Mauryan

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dominions in the days of Bindusara. The evidence cited in support of this claim does not appear to be conclusive. It appears more reasonable, on the basis of extent evidence, to assign the credit for the absorption of the Deccan to his illustrious father.

Suppressed the Revolt in Taxila. Another event of the reign of Bindusara about which there is no doubt is the suppression of a revolt which had broken out in Taxila as a protest against the misdeeds of 'Wicked ministers'. The revolt was suppressed by Ashoka who was sent there as viceroy at the instance of his father. The utmost that can be said for him is that he was able to keep intact the very large empire that he inherited, but he can hardly be credited with any addition to it by his own conquests.

Maintained Cordial Relations With Greek Rulers. Bindusara followed his father's policy by maintaining friendly relations with the Greek king, then ruled by Antiochus I Soler the son of Selukas and asked him to favour him with a supply of "sweet wine, figs and a philosopher."

Antiochus sent Daimachus to his court as ambassador. Pliny mentions that another king, Ptolemy Philadelphus of Egypt sent Dionysius as ambassador to India.

Died in 273 B.C. According to the evidence recorded in the Puranas, Bindusara ruled for twenty-five years. According to the Buddhist tradition, he however ruled for 27 or 28 years. It is thus, probable that his reign came to an end in about 273 B.C.

ADMINISTRATION OF THE EMPIRE UNDER CHANDRAGUPTA MAURYA

Chandragupta was not only a great conqueror but also a capable administrator. The way he carried on the administration of his empire was pursued by his successor and no change was felt necessary expect that Ashoka tried to liberalise it further and elaborated the public duties of the state officials, The basic principles of administration of the Mauryas remained the same as established by Chandragupta till subsequently, the weaker Mauryas lost their hold over it. Primarily, Kautilyas' Arthshashtra and the description of Megasthenes give us a fair idea of the administration of Chandragupta.

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A. Central Administration

(*i*) **The King.** Sometimes the king was elected but hereditary kingship was the established practice. The females were not excluded from the right of kingship but in practice, it was rarely to be found. The king was the supreme head of the state and performed military, judicial, executive and legislative functions. His permanent duty was to protect the people and seek their welfare.

The twenty four hours of each day and night were divided into eight parts and in each part he performed different duties punctually. He slept for six hours hardly. Even when he was dressed and his hair was combed, he used to listen to the reports of his spies and assign them their duties,

Besides, he was easily accessible to his subjects. The king was paid taxes by his subjects in return of his services to the kingdom. He lived in a large and comfortable palace, which was highly praised by Megasthenes,

He was protected by lady body-guards and every precaution was taken to protect his life from treachery and poisoning,

(*ii*) **The Council of Ministers.** According to Kautilya in Arthashastra, "Sovereignty is possible only with assistance." He describes about the existence of two committees to assist the king in adminstration.

The Council of Ministers was a small body consisting of 3 to 12 members. Each of them was head of one or a few administrative departments and, sometimes, one of them could be appointed as chief or prime minister. All of them were appointed by the king on merit and could also be dismissed by him. All administrative measures were preceded by deliberations in council of ministers. Each minister had free access to the king but in policy matter they advised the king as a body.

The State Council. The state council, was a larger body and the number of its members could be 12, 16 or 20 and, according to Kautilya, it could include as many members as the need of the state required.

These councils played an effective role in the administration of the kingdom.

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Kautilya has clearly distinguished the two and has given pre-eminence to the council of ministers. Of course the king had the, legal power to refuse to work on their advice but in practice he hardly did so.

(*iii*) **The Bureaucracy at the Centre.** The Mauryan administration was carried on by an organised efficient and highly centralised bureaucracy besides the ministers who were heads of various departments.

- the Sannidhata (Head of Treasury).
- the Samaharta (Collector General of Revenue), the Purohit a (Chief Priest),
- the Senapati (Commander of the army),
- the Pratihara (Gatekeeper or the protecter of the king's palace), the Antarvamisika (leader of the harem-guard,
- the Durgapala (Governor of the fort),
- the Antahala (Governor of the frontier),
- the Paur (Governor of the Capital),
- the Nyayadish (Chief Justice),
- and Prasasta (Head of the Police) were other important officials.

There were other numerous officers who worked in other various departments such as Audit and Account, Treasury, Records, Mines, Mint, Commerce, Excise, Agriculture, Toll, etc. These officers were called Tirthas, Amatayas etc. The efficiency of the Mauryan administration depended on the loyalty and capability of its bureaucracy. Prof Nilkanth Shastri writes,

"The Maurya bureaucracy was vast, numerous and all prevading keeping itself in touch with all phases of economic and social life of the country."

Greek sources have mentioned three important classes of officers namely, Agronomi (District official), Astynomi (City Commissioner) and a group of officers who had the care of military affairs.

Administration of Justice

The king was the fountain head of justice. There were special tribunals of justice both in cities and the country, presided over by

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Mahamantras and Rajukas. There were two types of courts :

(*a*) Dharamasthiya *i.e* civil court

(*b*) Kantaka Shodhan *i.e* Criminal Court

The judges of the civil and criminal courts were known as *Vyavaharika* and *Pradestha* respectively. The chief justice was called Dharmadhikarin.

In civil cases, the Hindu law as embodied in the shastras was administered.

According to the Greek sources, the criminal code of the Mauryas was rather severe and was sternly administered. The principle laid down was "that those guilty believed to be true shall be subjected to torture".

Such a harsh criminal code had the good effect of maintaining peace and order. The crimes were few and thefts were very uncommon as a result of which people left their door unlocked. The security of life and property was guaranteed by the state.

The local courts were of three types. The first type of courts were formed by the citizens themselves to sort out their disputes; the second type of courts were formed by the business-guilds; and the third were the village assemblies.

Espionage

A large number of GUDHA PURUSHAS (detectives), news agent, double agents, etc. were posted all over the empire. It was a well knit espionage system which kept a vigil eye over the entire administration. The espionage system was divided into two, namely

(*a*) Sansthan (Stationary), and (*b*) Sanchari (Wandering),

Kautilya suggests a number of agents such as Vishkanayas or poisonous girls, householders, fraudulent disciples, merchants, ascetics, etc. The spies had to perform their duties very carefully, secretly and skilfully.

Strabo tells that, ''There were overseers to overlook what is done throughout the country and in the cities and to report privately to the king." Ambassadors were 'open spies' who were appointed in foreign countries.

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The King was the supreme commander of the armed forces and he personally supervised the army both in peace and war. Pliny records that the Mauryan Army consisted of 6,00,000 infantry, 30,000 cavalry, 9,000 war elephants and 1,000 chariots besides the fleet. The army was efficiently organised by a council of thirty members which was further divided into six boards of five members each. Those Boards were as follows :

1. **Board for Infantry.** It was responsible for infantry and organised its affairs.
2. **Board for Cavalry.** It looked after the horsemen and its chief was called Asvaghososaha.
3. **Board for Chariots.** Rathadhyaksha was incharge of this board which managed the war chariots.
4. **Board of Elephants.** Its incharge was called 'Hathadhyaksha'. It was a very powerful branch of the army. These archers used to sit on one elephant.
5. **Board for Navy.** 'Navadhaksha' was the chief of this board which supervised the boats and ships which were used for the purpose of assisting in arresting parties. Taxes were also collected from the merchants by this Board.
6. **Board for Managing Transport.** This board was responsible for all the affairs relating to military transport. The state maintained a large number of bullock carts known as 'Transporting engines of war.'

All the soldiers were paid regular salaries which was sufficient to enable them to lead a comfortable life. Another significant feature was the different types of forts and different strategic places. Besides this, there were several factories for the production of the arms of different kings.

Revenue Administration

According to Kautilya, the most important duty of a king was to keep his treasury full at all times for all works. The chief source of revenue was the land tax which varied from one sixth to one-fourth of the produce. The taxes were levied both in cash and kind and were collected by the local officers. The land revenue was

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collected by an officer known as Agronomoi, whose duty was to measure the land, levied the tax and collected it.

The second important tax was toll tax which was imposed on all articles brought for sale. The tax was approximately 10%.

Municipal octroi was levied on the local manufacturers. Fines imposed by the judiciary, tolls on ferries & bridges, tributes, taxes on liquor shops, gambling houses and prostitutes, lost articles and presents to the king were other sources of revenue. The registration of births and deaths indicates that some kind of poll tax was also charged. Those who could not pay in cash or kind were to contribute, their share in the form of labour.

Kautilya describes the system of revenue in detail. The treasury received revenue from mines, forests, pasture-lands, trade, forts, etc. The crown lands yielding income were called SITA.

Tributes were received on the birth of a prince or on other important occasions. STRABO mentions that herdsmen, husbandsmen and craftsmen, all paid taxes.

The Brahmins, women, children, the deaf & dumb, the blind armowners and the king's men were exempted from paying taxes. No tax was levied in areas where new trade routes or new irrigation projects or the construction of forts were undertaken.

Irrigation

The Mauryan king undertook various public welfare schemes. The Mauryan government constituted a regular department which looked after the irrigation facilities throughout the state. The land to be irrigated was measured and water for irrigation was supplied through a network of canals. The peasants were required to pay, the water got from the canals, wells, reservoirs, lakes and other sources of water the duty of the state. The famous '*Sudarshan Lake*' at Girnar was constructed by Chandragupta under the supervision of provincial governor.

Public Works

The roads were constructed, repaired by the Department of Roads whose duty was to maintain National highways and other

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important roads. Trees were planted and wells were dug along the roads. Milestones were set up at frequent intervals to indicate the byways, distances and turning point. Inns were constructed at important sites which had the facilities of boarding and lodging. Drinking water and hospitals were provided for men and animals. Dams, bridges, schools temples, markets, alms houses and trade centres were some public utility buildings constructed by the state.

B. Provincial Administration

The Mauryan empire was divided into a number of provinces. In each province there was a Governor or Viceroy who was sometimes a prince of royal blood. The princes, when appointed as Viceroys were called KUMAR-MAHAMATRAS while the rest of the Viceroys were simply designated as Mahamatras.

To be precise, the empire was divided into a number of provinces, probably five, for administrative efficiency and convenience. They included:

1. UTIARAPATH (the Northern Province) with its capital at Taxila.
2. DAKSHINAPATH (the Southern Province) with capital at Suvarnagiri.
3. PRACHYA (the Eastern Province) with capital at Tashali (Kalinga)
4. A VANTIPATH (the Western Province) with capital at Ujjain, and,
5. Central Province (the Main Province) with capital at Pataliputra.

These were the provinces which were formed as units of administration after dividing the imperial territories which were under the direct rule of the Mauryas. Yet, there were other types of provinces. These were the states which had accepted the overlordship of the Mauryas but had been left free to be ruled by their own rulers.

It is also believed that there was an advisory committee, like the council of ministers at the centre, to help every Mahamatra. Besides, there were many other officers who helped a Mahamatra in carrying

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out the administration. Amongst them YUTA (Tax Collectors) RAJUKA (Revenue Collectors) Sthaniks (District Officers) etc. were important.

The provinces were divided into districts under Sthaniks who were helped by another class of offices called GOPAS. The village was the smallest unit of administration where an officer known as GRAMIKA, either elected by the local people or by the government looked after the administration of the village with the help of a village assembly. The village assembly managed cleanliness, construction of bridges and roads, justice and other things concerning the village.

C. The Administration of City

City administration was looked after in its minutest detail. Every city was divided into wards and further into groups of households under *Sthaniks* and *Gopas* respectively while the entire city was under a city-superintendent assisted by a municipal corporation.

One gets the idea of city administration from the administration of the capital, Pataliputra, well described by Megasthenes. As described by him, Pataliputra was 9 miles in length and 1 miles in breadth. It had 64 gates and 570 towers. It was protected by a wooden wall and surrounded by a 60 feet wide ditch. A commission of 30 members administered it. The commission was divided into six boards each of which had five members. Each board looked after separate work. One board looked after industrial art, another trade and commerce the third looked after manufactured articles, the fourth foreigners, the fifth maintained' the record of births and deaths and the sixth collected $^{1}/_{10}$th of the prices of the articles sold in the market.

In its collective capacity, the commission looked after all matters of public interest and connected with civic amenities. Elaborate regulations were made for proper sanitary arrangements and to prevent the outbreak of fire in the city. It had temples, roads, foot-paths, wall, tanks, hospitals, gardens and various places of entertainment. Thus, Pataliputra was a well administered and a beautiful city.

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Six boards which administered Pataliputra, according to Megasthenes

1. Board of Industries
2. Board for Foreigners
3. Board of Census
4. Board for Trade and commerce
5. Board for Manufacturing Goods
6. Board for Taxes.

In nutshell, the administration of Chandragupta Maurya marked a great change and improvement over earlier systems of government. The system of government formed by Chandragupta Maurya continued throughout the period of the rulers of Maurya dynasty. That is why it is known as the Mauryan administration.

Important Questions

1. Discuss the important literary, Numismatic sources for the Mauryan dynasty.
2. Analyse the origin of Chandragupta Maurya.
3. Disucss the achievements of Chandragupta Maurya as a conqueror.
4. What were the main features of Mauryan central administration?

Ashoka

Ashoka was one of the greatest kings of India. He was the son of Bindusara and grandson of Chandragupta Maurya. No authentic source is available to know the name of his mother. According to DIVYAVADANA and ASHOKA-VADANA, 'Subhandrangi' was the mother of Ashoka. During the viceroyalty of Ujjaini, he fell in Love with the daughter of a merchant of VIDISHA, referred to as MAHADEVI; whom he married. The names of two more queens are— ASANDHIMITRA and KARUWAKI. Karuwaki is mentioned in the Queen's edict where she is described as the mother of prince TIVARA; the only son of Ashoka to be mentioned by name in inscriptions.

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Accession

Ashoka was the most promising son of all the children of Bindusara. He became very efficient during the regin of Bindusara that he was appointed the Governor of Taxila and Ujjain by his father. During the period of governorship, he proved his worth as an able ruler, yet the fact remains that he was coronated in 269 B.G., *i.e.* four years after his father's death.

DEFFERENT OPINIONS OF THE SCHOLARS

(*a*) Ceylonese Chronicles informs us about the war of succession among the sons of Bindusara. In this Ashoka defeated his elder brother Susima and killed his Ninety-nine brothers. The same argument has also been described in 'Mahavamsa', 'Dipvamsa', and 'Divyavadana'.

(*b*) View of Dr. V.A. Smith: Dr. V.A. Smith has pointed out, "It seems probable that, "Ashoka's accession was not uncontested but stories of wholesale destruction of all his brothers are given the lie by inscription of his religion."

So, the historians like Dr. Smith Dr. Nilkanth Shastri do not accept the wholesale killing of his siblings. The Buddhists wanted to prove Ashoka to be a cruel and merciless man in the early days of his life, who later on became an embodiment of kindness, love and affection *i.e.* under the impact of Buddhism.

Besides, from the rock edicts of as we come to know about his brothers and sisters, who lived happily in Pataliputra and neighbouring areas during his region. (Rock Edicts IV & V).

(*c*) Views of Dr. Jayaswal: Another opinion is of Dr. Jayaswal. As per him, Ashoka was twenty one years of age at the time of the death of Bindusara. The accession of Ashoka was postponed for four years, because a person, according to Vedic rites, must have attained the age oftwenty-five at the time of his coronation (abhisheka) as a king. But historians like Dr. Ray Chaudhari refute this comment.

In short, Ashoka's coronation was held in 269 B.C. and not in 273 B.C., when his father expired. Probably, the interval of four years was on account of struggle of succession among Ashoka and

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his brothers. These four years have been described as 'one of the dark spaces in the spectrum of Indian history'.

The Kalinga War

The earliest event of Ashoka's regin is his conquest of Kalinga, which proved to be a turning point in his life. Kalinga was a state (presently in Orissa) situated between the rivers Mahanadi and Godavari, on the coast of the Bay of Bengal. The conquest of Kalinga was of importance to the Mauryan empire both from strategic and economic point of view.

Probably located between the Mauryan dominions in Bengal and Andhra, independent Kalinga was a thorn in the body-politic of the Mauryan empire. Secondly, it stood in the way of the Southern routes from the Ganges Valley, and it was also a powerful maritime area, which if included could become a convenient source of income to the Mauryan empire.

During the first thirteen years of his reign, Ashoka followed the policy of imperialism and expansionism. At that time, Kashmir and Kalinga were not under the Mauryas. According to Kalhana's 'Rajatarangini', Kashmir was invaded by Ashoka and annexed to his Kingdom. But Kalinga was an independent and powerful kingdom in the time of Ashoka.

The ruler of Kalinga was raising his forces, thus, throwing open challenge to the Magadhan ruler (Ashoka). As per Greek historian, Pliny, the King of Kalinga had 60,000 foot soldiers, 1,000 horsemen and 700 elephants. The existence of strong kingdom so near the borders of the Mauryan kingdom could pose a threat to Ashoka.

EVENT : INVASION OF KALINGA, 261 B.C.

Ashoka took a big army and invaded Kalinga in 261 B.C. there ensured a horrible war between the armies of two kingdoms. Slaughter and bloodshed was caused on a large scale. The poeple of Kalinga fought bravely but after a bloody war, Ashoka conqured Kalinga.

The thirteenth rock-edict of Ashoka throws much light on the battle of Kalinga, "The country of the Kalinga was conquered by King Priyadarshi, Beloved of God, eight years after his coronation.

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In this war, men and animals numbering one hundred and fifty thousand were carried away captive from that country, as many as one hundred thousand were killed there in action, and many times that number perished.

Consequences

In the war, the wholesale devastation and killings had occurred. Several lakhs of people and animals died of disease and epidemics. The war of Kalinga changed the heart and mind of Ashoka. Revolutionary change was brought about in the life of Ashoka. The horrors of the war convinced him that it was absolutely wrong and evil, and should have no place in his scheme of affairs and thus, he decided not to make any conquest in future.

The conquest, therefore, brought about a significant change in the imperialistic policy of Ashoka. Ashoka made up his mind to conquer the people not by sword but by following the path of Dharma. The place of 'Digvijay' was taken by 'Dharmavijay'. He also declared that war drums or BHERIGHOSA be silenced for ever and the drums of dharma or DHARMAGHOSA be heard everywhere.

Although the Kalinga war carried the frontiers of the Mauryan empire right upto the Bay of Bengal in the east, yet thereafter, he did not allow the conquest of territories but adopted the policy of peace. The states unequal in terms and size were deemed as equal as regards status and sovereignty. For example, Kanbhojas, Yavanas, Gandharas, Cholas, Pandyas, Andhras, Bhojas, etc. enjoyed sovereign ty.

Initially, Ashoka was the worshipper of Lord Shiva but after the Kalinga war, he inclined towards the Buddhism. He took keen interest in the study of the Buddhist literature and made necessary arrangements to spread Buddhism throughout the country and abroad.

The policy of peace and non-violence adopted by Ashoka after the Kalinga war had brought into its train adverse effect as well. He made no use of army in any sort of warfare. Hence, his soldiers became idle gradually. The idleness of the army of Ashoka was responsible for the downfall of the Mauryan empire.

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Moreover, a great change in the system of administration was observed after the war of Kalinga. Ashoka devoted full time to the welfare of the people. He did not pay attention to the luxuries and pleasures of the royal palace. The public welfare and the prosperity of the subjects became the goal of his life. Dr. Ray Chaudhary rightly remarks,

"The Kalinga war proved a turning point in the career of Ashoka and produced results of far reaching consequence in the history of India and of the whole eastern world."

Ashoka as a Buddhist

Ashoka became a convert to the Buddhism in the ninth year of his reignal rule. He was converted to Buddhism by a boy monk NIGRODHA (Mahavamsa). He later on came in contact with Moggaliputta Tissa who presided over the third Buddhist council, convened by Ashoka. Buddhism for the first time went outside India during his reign. He sent his son, Mahendra and daughter, Sanghamitra to Sri Lanka for the propagation of Buddhism. The Queen's edict describes the sacred donations made to the Buddhist Sangha by his wife Karuwaki. His relations with the Buddhist Sangha was that of a royal patron and tried to rigidly enforce the unity of the Buddhist Sangha. After becoming the Buddhist, he went on pilgrimages to various Buddhist sacred spots and built a number of Stupas and Monastries.

Ashoka's Dhamma

Dhamma is a Prakrit form of the Sanskrit word Dharma. However, Ashoka tried to use it in a much wider sense. Scholars have expressed different opinions regarding the Dharma of Ashoka. Dr. G. Bhandarkar says, "Ashoka's Dhamma is nothing more than secular Buddhism." However, Dr. F.W. Thomas has expressed that Ashoka was undoubtedly a Buddhist but we hear from him nothing concerning the deeper ideas or fundamental tenents of the faith like four Noble Truths, Eightfold Path, transmigration of soul, etc. Dr. V.A. Smith also expresses the view that Ashoka's Dhamma had no affiliation with any particular sect but was common to all Indian religions. The same way Dr. R.K. Mookherjee writes, "The Dhamma

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of the Edicts is not any Dharma or religious system but a moral law independent of caste or creed." Dr. Mookherjee maintains that Ashoka's position was midway between that of an Upasak and a Bhikhu (MONK) viz. BHIKKUGATIKA.

Therefore, most of the scholars have agreed that the personal religion of Ashoka was, of course, Buddhism, but what has been described as Ashoka's Dhamma and which was propagated by him amongst his subjects was different and contained those moral percepts which were certainly inspired by Buddhist teachings but were common to all religions of India.

Salient Characteristics

The Dhamma which was propagated amongst his subjects had the following essential features:

(*i*) It emphasised certain moral percepts which had their roots in the family life of individuals. It taught that each member of the family should be respected. An individual should respect his father, mother, elders, teachers and seniors in status or age and, one should be considerate and liberal to asctics, Brahamanas, Bhikkus, friends, relatives, companions, servants, dependents, the poor, the afflicted and to all those who were disabled by age.

(*ii*) In the 2nd Pillar of Ashoka Edict, the people were advised to observe compassion, Liiberalism, truthfulness and purity in their personal lives.

(*iii*) It emphasized Ahinsa (non-violence) to all men and animals. It insisted on the recognition and sanctity of all life. Therefore, it was against the killing of animals for any purpose.

(*iv*) It advised people to leave all sinful passions like cruelty, anger, envy and pride.

(*v*) It advised people to leave ritualism and instead to pursue virtuous deeds.

(*vi*) It advised people to convert all personal virtues into special virutes.

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(*vii*) The description of the 12th Rock-edict of Ashoka stated that the people not only should tolerate all religious sects but also develop a spirit of reverence for all, it declared that all people should talk sweet to each other, purify their hearts, study the religious text of each other, abstain from each other criticism and observe non-violence in their personal social, national and international life.

Essential Features of Policy of Dhamma

• Susrusha	—	Obedience to father, mother, elders
• Apachiti	—	Respect to Pupils and Gurus
• Sampratipatti	—	prpoer treatment of ascetics, dependents, poor and miserable and companions.
• Danam	—	Liberality towards Ascetics and the Aged
• Ahimsa	—	Abstention from slaughter of living beings
• Daya	—	Kindness
• Say tam	—	Truthfulness
• Mardavan	—	Gentleness
• Sadhuta	—	Saintliness
• Apa-Vyayata and	—	Moderation in spending
• Apabhandata		
• Samyama	—	Self-control
• Bhava-Suddhi	—	Purity of heart
• Kritajnata	—	Gratitude
• Dridhabhaktita	—	Firm Devotion
• Dharmarati	—	Attachment to Morality

In reality, Ashoka's ideal was more ethical and social, than religious. He was not concerned with the particular religion of any individual but he desired that all people, though pursuing different

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religions, should live in harmony with each other and cultivate habits of social good conduct. Dr. Romila Thapar says, "For Ashoka, Dhamma was a way of life;' and "Dhamma was Ashoka's own invention". Further, Ashoka did not force his Dhamma on his subjects. He tried to persuade them to accept it. When he appointed Dhamma-Mahamatras also, he did not desire to pursue and enforce a religious policy to promote any particular religious sect but desired to promote the economic, social and political life of all his subjects.

Measures for Propagation of Dhamma

(*i*) He got engraved his ideas on various stone-pillars and rocks which guide us to know not only his ideas but also the measures which he adopted to propagate them. These rock-edicts and pillars also provide us useful information about his life and reign. These are of four types:

(*a*) Fourteen Rock Edicts (*b*) Minor Rock Edicts

(*b*) Seven Pillar Edicts (*d*) Reamaining Edicts.

(*i*) Different scripts were used for different inscriptions of Ashoka according to the language of the region.

(*ii*) Ashoka practised what he meant to propagate. He stopped taking meat, killing of birds and animals in the palace and hunting and pleasure tours. Instead. he started visiting the holy places of Buddhism, engaged himself in public welfare work and charity and behaved tolerantly with people of all faiths. The barabara caves were dedicated by him to the sect of AJIVIKAS.

(*iii*) He guided his public behaviour according to the Dhamma. He stopped animal-fighting and other entertainments and, instead, encouraged religious fairs and festivals. After his conquest of Kalinga, he stopped wars of conquest and started Dhamma- Vijaya, Viz. Propagation of religion.

(*iv*) He appointed Dhamma - Mahamatras to propagate his ideas of Dhamma -religious toleration amongst his subjects and to help the poor, the old and the disabled. Public welfare activities. in accordance with the spirit of Dhamma were undertaken.

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(v) He assigned similar responsibilities to his officers like Rajukas, Yutas and Pradeshikas.

Steps Ashoka took to Propagate Dhamma

• Dharma Yatras	—	Gave up pleasure tours instead undertook visit to preach Dhamma
• Dhamma Lipi	—	Gave the message of Dhamma
• Dhamma Ghosa	—'	Got Engraved the principles of Dhamma on Rocks and Pillars.
• Dhamma Mahamatras	—	Appointed Ministers to propagate the message of Dhamma.

The efforts of Ashoka were successful, though, of course, with limitations. His subjects tried to follow his Dhamma and its spread to distant foreign lands as well. Yet, the efforts brought about no permanent results.

Romila Thapar writes, "Basically, it (the policy of Dhamma) failed to provide a solution to the problems which it set out to solve, The social tension remained, the sectarian conflicts continued. In a sense, Dhamma was too vague a solution, because the problem lay at the very root of the system."

Yet Ashoka deserves praise for what he tried for bringing harmony among his people and unity within the empire. Thus, Ashoka tried to achieve the greatest conquest *i.e.* Dhammavijay by Dharamyatras, Dhammlipi, Dhamma Ghosa and Dhamma-Mahamatras.

1. Welfare Measures And Administrative Reforms of Ashoka: As per Kautilya, "Ethics do not play an important role in politics and they should be separate." But Ashoka deviated from this principle. The entire basis of his politics and administration underwent an entrie change after the Kalinga war. Morality and overall developement of his subjects were the guiding principles of his administration. Ashoka made his state a welfare state in the real sense.

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Ashoka was of the opinion that the king was the servant of his subjects. According to him, the main duty of the king was to serve the people of his empire and not to enjoy the luxuries, pleasures and comforts of the royal palace. Following were the main changes introduced by Ashoka in the administration:

He gave himself to state business at all hours. Expenditure on the army was reduced. The money, thus, saved was spent on hospitals, Monastries and other public welfare activities.

2. Appointment of Dharma Mahamatras. Ashoka presented before the people a new code of morals. He wanted to uplift the morality of the people. In order to propagate his religion, he created new posts of 'Dharma Mahamatra' which was no doubt, an important change in the system of administration as introduced by Chandragupta Maurya. Ashoka, in 13th Rock Edict says. "I have appointed Dhamma Mahamatras for all the religious sects. They will look after all the religious places."

It was the duty of these officials to render help to those who were needy, *e.g.* to the helpless and the aged. And while distributing charity, they were not supposed to make any discrimination against any person. According to Dr. Bhandarkar, the Dharma Mahamatras were in-charge of justice and they went on tours for that purpose.

3. Other Officials. Besides the Dhamma Mahammatras. many other officers were also appointed by Ashoka. They were—

(*a*) Mahamatra	(*b*) Rajuka
(*c*) Rathika	(*d*) Pradeshika
(*e*) Yutta or Yukta	(*f*) Pulish
(*g*) Prativedaka	(*h*) Brack Bhumika
(*i*) Lipikar	(*j*) Duta
(*k*) Ayukta	(*l*) Karnaka

There were different types of Mahamatras for different jobs. They had same rights as the ministers. They were the heads of their departments and Rajukas were next to Mahamatras.

The RAJUKA belonged to the. department of administration responsible for surveying and assessing land.

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The YUKTA mentioned in the IIIrd Rock Edict appears to have been a sobordinate official. The duties of Yukta largely comprised secretarial work and accounting.

Regarding the post of Pradeshika, Dr. V.A. Smith opines that this officer was similar to the district commissioner of today. Among the duties of PRADESHIKA was included that of making a tour every five years to inspect the entire administration of areas under his control.

As regards the official named Pulish, some historians view that this word was analogous to the PURUSH or RAJPURUSH mentioned in 'Arthashastra'. The main duty of his officer was to control Rajukas.

4. Public Welfare Activities: Ashoka took several measures to provide facilities to his subjects:

(*a*) Banyan trees were planted on the roads to give shade to men and the beasts.

(*b*) He got planted groves of mango trees after every 'Kos',

(*c*) He got dug wells,

(*d*) He got built Rest Houses and several waterponds prepared for men and animals,

(*e*) He opened hospitals for both men and animals,

(*f*) Besides, medicinal herbs and drugs, wherever lacking were planted and supplied as needed.

5. Well Connected With People. The building of edicts in different parts and inscribing the tenents of his philosophy as well as the programmes and schemes of the government and issuing necessary guidelines indicate that Ashoka was well connected with his people. This way, he kept the public well informed of the various administrative actions taken by him for the prosperity and spiritual development of his subjects.

6. Introduction of Homogeneous Laws. Ashoka's empire was vast, but he was successful in introducing a similar system of administration. He managed a common code of laws in all the provinces of his empire. This act, indeed, promoted the feeling of unity.

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7. Organised Tours. Ashoka used to organise tours to have a first hand information about the welfare of his people and also, directed his subordinates to do the same so that problems of the people could be identified by them and appropriate remedial measures be taken without delay.

8. Adopted Buddhism as State Religion. After the Kalinga war, Ashoka converted himself to Buddhism. Later on declared Buddhism as the state religion. But the underlying feature of his religious policy was that he believed in toleration and gave his subjects the freedom to choose their faith.

In order to propagate his new religion, he built thousands of monasteries for the 'Bhikshus', used Pali as the language for inscribing the inscriptions. Since Pali was the language of the masses, Buddhist literature was penned down in Pali only.

9. Constructed Stupas. Ashoka divided the ashes of Buddha into 84,000 parts and buried them at different places. At each place a big 'stupa' was erected.

10. Organised Third Buddhist Council. Asboka rendered great contribution to Buddhism by organising third Buddhist conference at Pataliputra in 252 B.C. The council sat for nine months under the presidentship of MOGGALIPUTTA TISSA. This conference aimed at sorting out difference that has crept among the followers of Buddha. Thus consensus was brought out and differences were resolved.

Analysis

The chief mission of Ashoka's life was to make his subjects happy. He did a lot for the welfare of all the human beings of the world. He treated his subjects as his children. The reforms like the appointment of STRI-ADHYAKSHA MAHAMATRAS for the welfare of women, pre mature release of prisoners on anniversaries of Ashoka's coronation and grant of reprieve of three days to the prisoners convicted to death sentence were some of the innovative and visionary welfare measures of the king. The creation of the office of Dhamma Mahamatras (as per 7th pillar edict was created by Ashoka thirteen years after his coronation) itself talks about Ashoka's missionary zeal.

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As such Ashoka is remembered as one of the greatest kings of India. He has occupied a prominent place in the history of the world too. He was not only a great conqueror but also an able administrator. He based the system of administration on the principle of public welfare. He made sincere efforts to uplift the religious and spiritual status of his subjects. He wanted that the people must follow the path of truth, love and non-violence. He was the well-wisher of the whole of human race. Ashoka died in 232 B.C.

Successors of Ashoka

After Ashoka's death, the power of Mauryan Empire passed into the hands of his unworthy, inexperienced and weak successors. After his death, the empire, perhaps, was divided into Eastern and Western parts:

Dynastic List of the Mauryas

1.	Chandragupta Maurya	2.	Bindusara
3.	Ashoka	4.	Kunala
5.	Bandhupalita	6.	Indrapalita
7.	Dasona	8.	Dashratha
9.	Samprati	10.	Shalishuka
11.	Devavarman	12.	Satadhanvan
13.	Brihadratha.		

The Puranas give the dynastic list of the later Mauryas. According to it, altogether nine Mauryans rulers ruled for 37 another years. Most of the historians are of the opinion that Kunala succeded Ashoka. During his reigon, an independent Kingdom was established in Kashmir by his brother, Jaluk. After Kunala, the Magadhan empire gradually started declining, Kalinga again became an independent kingdom.

Samprati became the ruler after Dashratha. His reign was of great significance from the point of view of the progress of Jainism. He constructed many Jain temples He was succeeded by Shatishak, who was the cruelest and the most unjust ruler of the Mauryan dynasty. Antiochus, the Greek ruler, invaded India during this period.

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Brihadratha was the last ruler of the Mauryan dynasty. He was over thrown and killed in a coup-de-etat by the Mauryan Commander-In-Chief, Pushyamitra Sunga 'Harscharit' and 'Vishnupurana' mention the treacherous murder of Brihadratha. With the death of Brihadratha in 185-184 B.C., the Mauryan dynasty finally came to an end.

CAUSES OF THE DOWN FALL OF THE MAURYAN EMPIRE

1. Ashokan Responsibility. Ashoka left the policy of Digvijay and replaced it with 'DHAMMA GHOSH'. It changed the attitude of the king towards life, his people and the system and basis of government.

Thereafter, Ashoka preached non-violence, tolerance and social responsibility through his policy of Dhamma. He denounced war and the killing of animals. He preached for tolerance among the various religions.

Ashoka's policy cannot be equated with Buddhism as it was a set of principles gleaned from various religious traditions and was implemented to hold the empire together. But with the death of Ashoka in 232 B.C. empire began to distintegrate and finally collapsed in 180 B.C.

RESPONISBILITY OF ASHOKA. Some historians like **Dr. H.P. Shastri** are of the opinion that killing of the Mauryan ruler, Brihadratha by his own Brahman Commander-in-Chief, Pushyamitra Sunga, (who founded the Shunga dynasty) was a Brahmanical reaction towards the pro- Buddhism policy of Ashoka and pro-Jain policy of his successors. He advances many agruments in support of his view:

(*a*) Ashoka issued edicts prohibiting animal sacrifice, whereas Brahmanism supported such sacrifices.

(*b*) The appointment of Dharma Mahamatras was considered as an intrusion into the rights and privileges of the Brahmans.

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(*c*) Ashoka prescribed equal punishment and equality in the eyes of law. This was not liked by the Brahmans, who claimed privileges.

But modem histroians like. Dr. H.C. Ray Chaudhary view that the murder of last Mauryan ruler was a military Coup det-at a time when central administration had become weak.

Views of H.C. Ray Chaudhary

He has held Ashoka's pacifist policy directly responsible for the rapid distintegration of the empire. The principles of non-violence or Ahimsa were strictly enforced in his empire.

Views of Romila Thapar

Prof. Romila Thapar called Ashoka's Dhamma Policy as a superb document of his essential humanness and an answer to the socio-political needs of the contemporary situation.

Although Ashoka had stopped war, yet realised the importance of the display of military might against primitive tribal chiefs.

Moreover, the respect shown towards Brahmans and Sermons form an integral part of his Dhamma.

Views of D.D. Kosambi

According to D.D. Kosambi, the later Mauryan rulers:

(*a*) took execessive measures to increase taxes an various things.

(*b*) and issued punch-marked coins giving ample evidence of debasement of currency. Thus, according to him, empire fell due to the financial constraints.

Views of J.N. Sarkar

J.N. Sarkar visualises that the fall of empire was evident as it has already produced five powerful kings.

Thus, there were a number of other causes as well, which had accelerated the process of disintegration. They were:

(1) It appears that after Ashoka empire was fragmented and that there was quick succession of rulers like Kunala, Brihadratha, Dashrata: etc. They ruled for very short

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periods and failed to formulate new policies or even maintain the old ones.

(2) The division of Empire into two parts the eastern under Dasaratha and the western part under Kunal brought disunity in the Empire.

(3) The Greek invasion of the north-west. which could not be checked due to the political disunity was yet another important factor.

Following were the other main factors responsible for the rapid downfall of Mauryan dynasty:

1. **Weak Successors of Ashoka.** None of the successors of Ashoka, could be able to maintain the progress and development achieved during the regin of Chandraguta Maurya and Ashoka. Unfortunately, the successors of Ashoka could not exercise proper control over the central administration. Thus, the process of disintegration started through out the empire. The provincial rulers declared themselves independent and refused to recognise the power of Mauryan rulers.

2. **Partition of Empire.** The Mauryan Empire was partitioned by the Mauryan princes and subsequently weakened their powers. Had the partition not taken place, the Greek invasion of the North-West would have been checked. The partition of the empire disrupted the various services and activities of the state. The individual empire shrank which encouraged the provincial rulers to gain their indpendence.

3. **Lack of Finance.** Chanakya placed the financial policy of the empire on such principles as might not antagonise the people and the government could receive sufficient funds in order to maintain its power and authority and to administer the state properly. Ashoka dispensed charity to the poor with an open heart. As a result of his policy of excessive charity and construction, the government coffers were emptied, which put up considerable pressure on Mauryan economy under the Later Mauryas. The increase in taxes and debasement of later Mauryan punch-marked coins prove

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this fact. The later Mauryans failed to solve the economic crisis, thus, gradually, the empire became weak.

Highly Centralised Administration

Prof. Romila Thapar opines, "the machinery of the Mauryan administrative system was so centralized that an able ruler could use it both to his own advantage and that of his people, to the same degree it could become harmful to both under a weak ruler who would lose its central control and allow forces of decay to disintegrate and wreck it.

The division of the Mauryan empire after the death of Ashoka gave a fatal blow to the highly centralised Mauryan administration under the later weak rulers, which finally led to the decline and disintegration of the Mauryan Empire. Other important causes were:

1. Foreign Invasions

The foreign states took full advantage of the vulnerable condition of the empire and attacked it. The invasion of Greeks had a demoralising effect on the Mauryan empire. The later Mauryas did not think it essential to send their amabssadors to other countries, so they had no information about the activities of the neighbouring states. The information of the invasion was conveyed to them at the last minute and were unable to face onslaught.

2. Internal Conspiracies

Intrigues and conspiracies at the Mauryan court proved very harmful for the Mauryan empire. Even then, queens and princes were involved in these conspiracies 'Malvikagrimatram' of Kalidas mentions the existence of two rival parties at the court Brihadratha.

Thus, it is accepted by all the historians that the break-up of the Mauryan empire was largely possible because of these above mentioned causes and Asoka was only partly responsible for it.

3. Oppressive Rule

Oppressive rule in the provinces was an important cause of the break-up of the empire. In the reign of **Bindusara, the citizens of Taxila bitterly complained agianst the misrule of wicked**

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bureaucrats (*dushtamatyas*). Their grievance was redressed by the appointment of Ashoka. But when Ashoka **became emperor, a similar complaint was lodged by the same city**. The Kalinga edicts show that Ashoka felt very much concerned about oppression in the provinces and, therefore asked the *mahamatras* not to torture townsmen without due cause. For this purpose he **introduced rotation of officers in Tosali (in Kalinga), Ujjain and Taxila**. He himself spent 256 nights on a pilgrimage tour which may have helped administrative supervision. But all this failed to stop oppression in the outlying provinces, after his retirement. Taxila took the earliest opportunity to throw off the imperial yoke.

4. New Kingdoms in the Outlying Areas

We have seen how Magadha owed its expansion to certain basic material advantages. Once the knowledge of the use of these elements of culture spread to central India, the Deccan and Kalinga as a result of the expansion of the Magadhan empire, the Gangetic basin which formed the heart of the empire lost its special advantage. The regular use of iron tools and weapons in the peripheral provinces coincided with the decline and fall of the Maurya empire. On the basis of material culture acquired from Magadha, new kingdoms could be founded and developed. This explains the rise of the Shungas and Kanvas in central India, of the Chetis in Kalinga and that of the Satavahanas in the Deccan.

5. Neglect of The North-west Frontier and The Great Wall of China

Since Ashoka was mostly preoccupied with missionary activities at home and abroad, he could not pay attention to the safeguarding of the passage on the north-western frontier. This had become necessary in view of the movement of tribes in Central Asia in the third century B.C. The Scythians were in a state of constant flux. A nomadic people mainly relying on the use of horse, they posed serious dangers to the settled empires in China and India. **The Chinese ruler Shih Huang Ti (247-210 B.C.) constructed the Great Wall of China in about 220 B.C. to shield his empire against the attacks of the Scythians.** Such measures were not taken by Ashoka.

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Naturally when the **Scythians made a push towards India they forced the Parthians, the Shakas and Greeks to move towards India.** The Greeks. had set up a kingdom in **north Afghanistan which was known as Bactria.** They were the first to invade India in 206 B.C. This was followed by a series of invasions which continued till the beginning of the Christian era.

The Maurya empire was finally destroyed by **Pushyamitra Shunga in 185 B.C.** Although a brahmana, he was a general of the last Maurya king called **Brihadratha**. He is said to have killed Brihadratha in public and forcibly usurped the throne of Pataliputra. The Shungas ruled in Pataliputra and central India and they **performed several Vedic sacrifices** in order to mark the revival of the brahmanical way of life. It is said **that they persecuted the Buddhists**. They were succeeded by the Kanvas who were also brahmanas.

SIGNIFICANCE OF THE MAURYA RULE

Economy

State Control

The brahmanical law-books again and again stressed that the king should be guided, by the laws laid down in the Dharmashastras and by the customs prevalent in the country. **Kautilya advises the king to promulgate, dharma,when the social order based on the varnas and ashrammas (stages in life) perishes.** The king is called by him *dharmapravartaka* or promulgator of the social order. That the royal orders were superior to other orders was asserted by Ashoka in his inscriptions. Ashoka promulgated dharma and appointed officials to inculcate and enforce its essentials throughout the country.

Assertion of royal absolutism was a natural culmination of the policy of military conquest adopted by the princes of **Magadha. Anga, Vaishali, Kashi, Koshala, Avanti, Kalinga, etc. were annexed to the Magadhan empire one by one**. The military control over these areas eventually turned into coercive control of all aspects of life of the people. Magadha possessed the requisite power of sword to enforce its overall control.

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In order to control all spheres of life the state had to maintain a vast bureaucracy. In no other period of ancient history we hear of so many officers as in Maurya times.

The administrative mechanism was backed by an elaborale system of espionage.

Various types of spies collected inlelligence about foreign enemies and kept an eye on numerous officers. They also helped the collection of money from credulous people through deliberate resort to superstitious practices.

Important functionaries were called *tirthJs*. It seems that most functionaries were paid in cash. The highest functionaries were minister (*mantrin*), high priest (*purohita*), commander- in-chief (*senapati*) and crown-prince (*yuvaraja*), who were paid generously. **They received as much as 48 thousand *panas* (*pan* being a silver coin equal to three-fourths of a *tola*).** In sharp contrast to them the lowest officers were given 60 *panas* in consolidated pay although some employees were given as little as 10 or 20 panas. Therefore, it would seem that there were enormous gaps between the highest and the lowest category of government servants.

If we rely on the Arthashastra of Kautilya it would appear that the state appointed **27 superintendents (*adhyakshas*)** mostly to regulate the economic activities of the state. They controlled and regulated agriculture, trade and commerce, weights and measures, crafts such as weaving and spinning, mining and so on. The state also provided irrigation facilities and regulated water supply for the benefit of agriculturists. **Megasthenes informs us that in the Maurya empire the officials measured the land as in Egypt and inspected** the channels through which water was distributed into smaller channels.

According to the *Arthashastra* of Kautilya, a striking social development of the Maurya period was the employment of slaves in agricultural operations. Megasthenes states that he did not notice any slaves in India. But there is no doubt that domestic slaves were found in India from Vedic times onwards. For the first time in the Maurya period, slaves were engaged in agricultural work on a large scale. The state maintained farms, on which numerous slaves and

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hired labourers were employed. 150,000 war-captives brought by Ashoka from Kalinga may have been engaged in agriculture. But ancient Indian society was not a slave society. What the slaves did in Greece and Rome was done by the shudras in India. The shudras were regarded as the collective property of the three higher varnas. They were compelled to serve them as slaves, artisans, agricultural labourers, and domestic servants.

Several reasons suggest that royal control worked-over a very large area, at least in the core of the empire. This was because of the strategic position of **Pataliputra, from where royal agents could sail-up and down the four directions.** Besides this, **the royal road ran from Pataliputra to Nepal through Vaishali and Champaran.** We also hear of a road at the foothills of the Himalayas. It passed from **Vaishali through Champaran to Kapilavastu, Kalsi (in Dehradun district),** Hazra and eventually to Peshawar, Megasthenes speaks of a road connecting **north-western India with Patna. Roads also linked Patna with** Sasaram and from there they went to **Mirzapur and central India.** The capital was also connected with Kalinga by a route through eastern Madhya Pradesh, and Kalinga its turn was linked with Andhra and Karnataka. All this facilitated transport in which horses may have played an important part. In the northern plains the Ganga and other rivers were routes of communication.

The location of Ashokan inscriptions on important highways suggests that Maurya control over the settled parts of the country may have matched that of the Mughals and perhaps of the East India-Company. Medieval transport improved due to more settlements on the highways and the use of stirruped horses. The company used the gun which was reinforced by steam navigation from early 1830s onwards:

The Maurya rulers did not have to deal with a large population. All told that their army did not exceed **650,000 men.** If ten per cent of the population was recruited, the total population in the Gangetic plains may not have been more than **six and a half million.** Ashokan inscriptions show that royal writ ran all over the country except the extreme east and south, but rigid state control may not have proved effective much beyond the middle Gangetic zone.

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The Maurya period constitutes a landmark in the **system of taxation** in ancient India. Kautilya names many taxes to be collected from peasants, artisans and traders. This required a strong and efficient machinery for assessment, collection and storage. The Mauryas attached greater importance to assessment than to storage and depositing. **The *samaharta* was the highest officer in charge of assessment and *sannidhata* was the chief custodian of the state treasury and store-house.** The harm done to the state by the first is thought to be more serious than the harm caused by the second. In fact, an elaborate machine for assessment first appears in the Maurya period. The list of taxes mentioned in the Arthashastra is impressive, and if these were really collected, very little would be left to the people to live on.

We have epigraphic evidence for the **existence of rural store-houses, which shows that taxes were also collected in kind-and these granaries were meant for helping local people in times of famine, drought, etc.**

It seems that the **punch-marked silver coins**, which carry the symbols of the peacock, and the, hill and crescent, formed the imperial currency of the Mauryas.They have been discovered in large numbers. Without doubt they helped the collection of taxes and payment of officers in cash. Further, because of its uniformity, the currency must have facilitated market exchange in a wider area.

The government derived income not only from its own economic, undertakings but also from a large number of taxes mentioned in the *Arthashastra.* **The land tax (*bhaga*), the chief item of revenue,** seems to have been levied at the rate of one-sixth, though the Greek accounts suggest the rate of one-fourth. In addition to the principal land tax, water cess was levied. Sharecropping also brought substantial income to the state. The peasants had often to pay the pindakara, which was assessed on groups of villages. The nature of such taxes as bali and *kara* remains uncertain; the latter was probably a part of the produce from the fruit and flower gardens. Villagers were required to supply provisions to the royal army (*senabhakta*) passing through their areas, a practice which anticipated later feudal tyranny.

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Hiranya, unlike the above dues, was not paid in kind but in cash. Customs and ferry charges were other important sources of income to the state exchequer. Guilds of artisans living in the capital (durga) were made to pay taxes; those in the countryside were presumably granted exemption. It would seem that the state made a deliberate attempt to expropriate as much surplus produce from the people as possible.

But even the numerous taxes mentioned by Kautilya seem to have fallen short of the needs of the state ; for he recommends several fiscal measures in emergency. One of these was the levy of *pranaya,* literally a gift of affection, which in practice may have brought misery to the people. The cultivators could be forced to raise two crops. Although a brahaman, Kautilya asks the king to confiscate temple treasures, put up sudden miracles and set up new images to collect money from the credulous. Patanjali, writing in the second century BC, mentions the Maurya practice of establishing cults for the sake of money. All these ordinary and emergency taxes, collected in cash and kind and deposited in the royal storehouse, formed the economic backbone of the Maurya empire.

An important aspect of the Maurya economy which increased royal power and assisted it in the maintenance of the vast empire was the **state monopoly of-mining and metallurgy**. The Arthashastra clearly provides for the superintendent of mines (akaradhyaksha) , his chief function being to prospect for new mines and reopen old and disused ones. The superintendent of salt, according to Kautilya, looked after the salt mines. Literary references indicate the mining of several metals, notably copper and gold.

The *Arthashastra* refers to the distribution and measurement of **water for irrigation**; it also mentions a water tax collected regularly by the state wherever it provided assistance in irrigating fields. Pushyagupta, one of the governors of Chandragupta, is said to have built a dam across a river near Girnar in Saurashtra.

The expansion of village settlements under the aegis of the state was necessarily accompanied by the growth of trade, fostered in its turn by the development of the internal communication system. The clearing of land and founding of new agrarian settlements in

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what were previously forest regions facilitated movement from one place to another.

The Mauryas made a remarkable contribution to art and architecture. **They introduced stone masonry on a wide scale.** Megasthenes states that the Maurya palace at Pataliputra was as splendid as that in the capital of Iran. Fragments of stone pillars and stumps, indicating the exislence **of a 80-pillared hall; have been discovered at Kumrahar, on the outskirts of modern Patna.** Although these remains do not recall- the magnificence mentioned by Megasthenes they certainly attest the high technical skill attained by the Maurya artisans in polishing the stone pillars whicll are as shining as Northern Black Polished Ware. It must have been a difficult task to carry the huge blocks of stone from the quarries and to polish and embellish them when *they were placed erect.* All this seems to be a great feat of engineering. Each pillar is made of a single piece of sandstone. Only their capitals, which are beautiful pieces of sculpture in the form of lions or bulls, are joined with the pillars on the top. **These polished pillars were set up throughout the country, which shows that technical knowledge involved in their polishing and transport had spread far and wide.** The Maurya artisans also started the practice of hewing .out caves from rocks for monks to live in. The earliest examples are the Barabar caves at a distance of 30 km from Gaya. Later, this kind of cave architecture spread to western and southern India.

Spread of Material Culture and State System

On the one hand the Mauryas created for the first time a well-organized state machinery, which operated in the heart of the empire. On the other hand, their conquest opened the doors for trading and missionary activities. If seems that the contacts established by administrators, traders, and Jaina and Buddhist monks led to the spread of the material culture of the Gangetic basin to the areas situated on the periphery of the empire. **The new material** culture in the Gangetic basin was based on culture in the Gangetic basin was based on an intensive use of iron, plenty of punch-marked coins, abundance of beautiful potery called Northern Black Polished Ware, introduction of burnt bricks and ring wells, and above all on

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the rise of towns in north-eastern India. A Greek writer called Arrian states that it is not possible to record with accuracy the number of cities on account of their multiplicity. Thus, the Maurya period witnessed rapid development of material: culture in the Gangetic plains. On account of easy access to the rich **iron ores of south Bihar**, people used more and more of iron implements. This period shows socketed axes, sickles and possibly ploughshare. Although; arms and weapons were the monopoly of the Maurya state, the use of the other iron tools was not restricted to any class. Their use and manufacture must have spread from the gangetic basin to the distant parts of the empire. **In the Maurya period, burnt bricks were used for the first time in north-eastern India.** The Maurya constructions made of burnt bricks have been found in Bihar and Uttar Pradesh. Houses were made of both; bricks and timber which was available in plenty because of thick vegetation in ancient times. Megasthenes speaks of the wooden structure at the Maurya capital, Pataliputra. Excavations show that logs of wood were also used as an important line of defence against flood and foreign invasion. The use of burnt bricks spread in the outlying provinces of the empire. Because of **moist climate and heavy rainfall,** it was not possible to have lasting and large structures made of mud or mud-bricks as we find in the dry zones. Therefore, the diffusion of the use of burnt bricks proved to be a great boon. Eventually, it led to the flowering of towns in the different parts of the empire. Similarly the ring wells which appeared first under the Mauryas in the Gangetic plains spread beyond the heart of the empire. **Since ring wells would supply water to people for domestic use it was no longer imperative to found settlements on the banks of rivers.** They.also served as soakpits in congested settlements.

The elements of the middle Gangetic material culture seem to have been transferred with modification to northern Bengal, Kalinga, Andhra and Karnataka. In **Bangladesh**, where we find the Mahasthana **inscription in Bogra district in Maurya Brahmi, we find NBPW at Bangarh in Dinajpur district**. NBPW sherds have also been found at some places, such as **Chandraketugarh** in the 24 Paraganas, in West Bengal. Gangetic **associations can be attributed to settlements at Sisupalgarh in Orissa**. These

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settlements are ascribed to Maurya times in the third century B.C., and they contain NB P **Wand** iron implements and punch-marked coins, Since Sisupalgarh is situated near Dhauli and Jaugada, where Ashokan inscriptions have been found on the ancient highway passing. along the eastern coast of India, material culture may have reached this area as a result of contact with Magadha. This contact may have started in the fourth century B.C., when the Nandas are said to have conquered Kalinga. But it deepened after the conquest to Kalinga in the third century B.C. Possibly, as a measure of pacification after the Kalinga war, Ashoka promoted some settlements in Orissa, which had been incorporated into his empire.

Although we find iron weapons and implements at several places in Andhra and Karnataka in the Maurya period, the advance of iron technology was the contribution of the megalith builders, who are noted for various kinds of large stone burials including those of a round form. But some of these places have Ashokan inscriptions as well as sheds of NBPW belonging to the third century B.C. For example, **Ashokan inscriptions have been found at Amaravati and other sites in Andhra and at several places in Karnataka.** It, therefore, appears that from the eastern coast ingredients of the material culture percolated through Maurya contacts into the lower Deccan plateau.

The art of making steel may have spread through Maurya contacts in some parts of the country. **Steel objects belonging to about 200 B.C. or to an earlier date have been in the middle Gangetic plains.** The spread of steel may have led to **jungle clearance** and the use of better methods of cultivation in Kalinga; this could create conditions for the **rise of the Cheti Kingdom in that region**. Although the Satavahanas rose to power in Deccan in the first century B.C., yet in some ways their empire was a projection of the Maurya empire. They adopted some of the administrative units of the Mauryas. Their state followed the Maurya pattern in several respects.

Stimulus to state formation in the peninsular India came from the Mauryas not only in the case of the Chetis and the Satavahanas but also in the case of the Cheras (Keralaputras), Cholas and the

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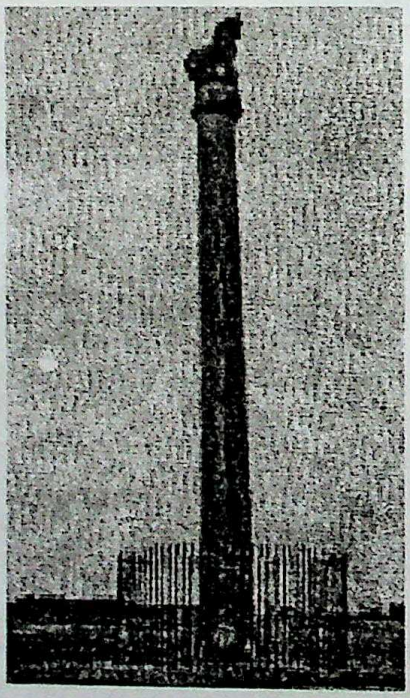
Pandyas. According to Ashokan inscriptions, all the three last people together with the Satyaputras and the people of Tamraparni or Sri Lanka lived on the borders of the Maurya empire. They were, therefore, familiar with the Maurya state. The Pandyas were known to Megasthenes who visited the Maurya capital. Ashoka called himself **'dear to the gods'**, a title **which was translated into Tamil and** adopted by the **chiefs mentioned in the Sangam texts.**

The existence of inscriptions, occasional NBPW potsherds and punch-marked coins in pars of Bangladesh, Orissa, Andhra and Karnataka from near about 300 B.C. shows that in the Maurya period attempts were made to spread elements of the middle Gangetic basin culture in distant areas. The process seems to be in accord with the instructions of Kautilya, Kautilya **advised the new settlements should be founded** with the help of cultivators, who were apparently vaishyas, and with that of shudra labourers who



Ashoka pillar, Lauriya-Nandangarh

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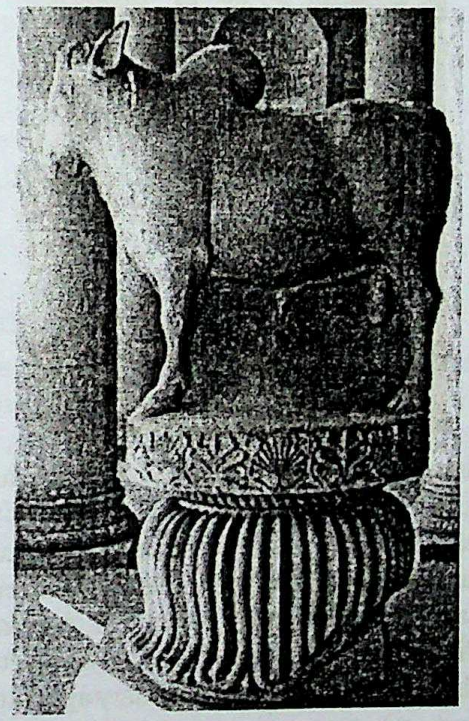
should be drafted from overpopulated areas. In order to bring the virgin soil under cultivation, the **new peasants were allowed remission in tax and supplied with cattle, seeds and money.** The state followed this policy in the hope that it would get back what it had given. Such settlements were necessary in those areas where people were not acquainted with the use of the iron ploughshare. This policy led to the opening of large areas to cultivation and settlement.

How far the Maurya towns facilitated the diffusion of the material culture of the Gangetic plains into the tribal belt of central India,



Bull Capital, Rampurva

extending from Chotanagpur in the east to the Vindhyas in the west, cannot be said. But it is quite clear that **Ashoka maintaind intimate contacts with the tribal people, who were exhorted to observe dharma.** Their contact with the *dharmamahamatras* appointed by

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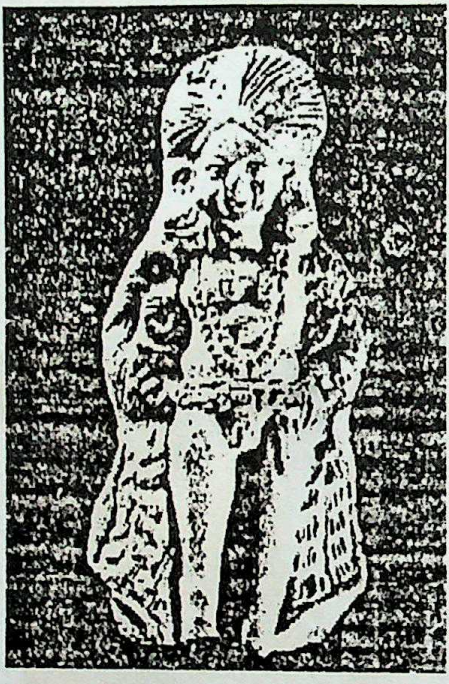
Ashoka must have enabled them to imbibe rudiments of higher culture prevalent in the Gangetic basin. In this sense Ashoka launched a deliberate and systematic policy of acculturation. He states that as a result of diffusion of dharma men would mingle with gods. This implies that tribal and other peoples would take to the habits of



Terracotta Figurine of the Maurya Period

a settled, taxpaying, peasant society and develop respect for paternal power, royal authority and for monks, priests and officers who helped enforce this authority. His policy succeeded. Ashoka claims that hunters and fishermen had given up killing and practiced dharma. This means that they had taken to a sedentary agricultural life.

Analyais

In the newly settled areas, which formed the crown land or crown village (*sita*), land was granted to retired village officials and priests; but it could not be sold, mortgaged or inherited, Even ordinary peasants could not reassign their land to non-taxpayers. Failure on

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the part of the farmers to cultivate the land might lead to its transfer to someone else. Restrictions on the populations of crown villages were doubtlessly severe, and escape from them was difficult. One could not become an ascetic without passing the age of procreation. Taking to asceticism without providing for one's wife and other dependants was a punishable offence; so was converting a woman to asceticism. Ascetics were not permitted entry into the newly-settled crown villages. Associations or groups could not be formed by members of the lower orders. Public entertainment was prohibited; for actors, dancers, singers, musicians, reconteurs and bards would presumably disturb agricultural operations in the newly colonized areas. The Kautilyan logic is very clear: 'From the helplessness of villagers there comes concentration of the men upon their fields, hence increase of taxes, labour supply, wealth and grain.'

Kautilya seems to have deliberately fostered the rusticity of villagers to augment agricultural output so as to achieve the maximum levels of surplus expropriation. The exploiting character of the Maurya state is clearly demonstrated by Kautilya's own words: 'As for settling a land with the four castes, the one where the lowest castes pre-dominate is the better because it will permit all sorts of exploitation.'

In the areas recently brought under the plough a sizeable portion may have constituted the king's domain (*sita*). In the early Pali literature, assignable to the pre-Maurya period, there are only a few references to big farms. But the Mauryas seem to have owned numerous such farms which were worked under the supervision of the superintendent of agriculture (*sitadhyaksha*) with the help of numerous slaves and hired labourers. The state farm, where the superintendent made use of an advanced knowledge of agriculture, was a source of royal income no less than the land cultivated by tax-paying private individuals.

Large scale clearing of land by the state as well as the cultivation of the crown land under the direct supervision of its officers led to an unprecedented expansion of settled agriculture, especially in the Gangetic valley. But agricultural progress must have owed a great deal also to the provision of irrigation facilities by the government.

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The Mauryas created a well-organized state machinery characterized by a stable fiscal system and a reasonably large bureaucracy which functioned in the heartland of their empire. Through their territorial expansion they were also able to facilitate trading and missionary activities. It is probable that the interaction between adminstrators and Buddhist and Jaina monks on the one hand and the people of distant parts of the country on the other led to the spread of the material culture of the Gangetic valley into the peripheral areas of the empire-a phenomenon amply attested by archaeological evidence. In spite of this, the people in the Maurya empire were living at different levels of culture. Its inhabitants ranged from hunter-gatherers in backward areas, to the iron using population of Pataliputra, one of the greatest, if not the greatest city in the world at the time. The *Arthashastra* of Kautilya and the inscriptions of Ashoka refer to numerous tribes. They had to be won in favour of settled agrarian life and converted into members of a class society based on private property. Kautilya devotes an entire chapter to the methods of systematically breaking up free tribes. In the initial phase dissension was to be sown within the tribe through the use of spies, poison, brahmanas, soothsayers, liquor, women, actors and cash bribes. But at a later stage the king was to make armed intervention, breakup the tribe, and deport its members to distant lands in units of five to ten families, presumably to settle in the newly colonized areas. It would be, however, wrong to suppose that tribes broke up only through external violence. Their disintegration may well have been caused by the expansion of settled life in certain areas under the auspices of the state.

In those areas where settled agricultural life came to be established, social organization was based on *varna*. The traditional *varnas* became endogamous; their rigidity may have generated tensions. Megasthenes refers to seven castes-philosophers, farmers, soldiers, herdsmen, artisans, magistrates and councillors. Evidently he confused caste with occupation. Kautilya enumerates the duties of four castes; in this he draws heavily on the earlier brahmanical law givers. The brahmanas enjoyed the highest position in society and several concessions and privileges were recommended for them. This was in contrast to their portrayal in the Buddhist literature as

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socially inferior to kshatriyas. The first three castes -brahmana, kshatriya and vaishya-were *dvija* (twice-born); theoretically they were more advantaged than the shudras and untouchables. Kautilya refers to no less than fifteen mixed castes by the general name *antyavasayin* (literally living at the end). They are supposed to have originated in miscegenation and lived beyond the pale of the brahmanical social order. Members of such mixed castes as the Chandala and Svapaka were untouchables; they were required to live outside the main settlement, near the cremation ground. But for the first time during the Maurya period a section of shudras, hitherto agricultural labourers, were provided with land in the newly colonized areas; they were also employed as sharecroppers on crown lands. Forced labour (*vishti*) was imposed on them on a much larger scale than in the earlier period; a class of government servants known as *vistitivandhakas* (mentioned for the first time by Kautilya) worked as its procurer.

Kautilya fixes the wages of artisans, who were probably mostly shudras. They seem to have been the worst paid members of society. According to him the slaves (*dasas*) and hired labourers (*karmakaras*) under the employ of the state were to be given 'particles of rice' and bad liquor. He recommends the recruitment of vaishyas and shudras in the army; but their actual enrolment as soldiers is extremely doubtful.

Whether or not slavery existed in Mauryn India has been a matter of controversy. Megasthenes tells us that there were no slaves in India. But the Arthashastra contains detailed laws about slavery and manumission. Slaves were mostly shudras and supplied the bulk of labour power. In special circumstances members of higher *varnas* could also be mortgaged; Kautilya refers to them as *ahitiakas* also lays down rules to regulate the treatment of slaves. His laws relating to *ahitakas* are liberal. His anxiety to protect the position of the ex-Arya slaves as distinguished from the non-Arya or shudra slaves is understandable; Kautiliya was a brahmana.

The social order however did not function as smoothly as envisaged by the brahmanilcal law givers. Like the brahmanas and kshatriyas, the vaishyas were also *duijas,* albeit socially inferior to them. Through their participation in trade and commerce the vaishyas

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acquired wealth ; through their trade guilds they often controlled urban institutions. Yet they were denied the social prestige to which they felt entitled.

Their support for such heterodox sects as Buddhism and Jainism may have been an expression of their resentment against the two higher castes. The shudras were no less hostile to the upper classes. They were grossly dissatisfied with their living conditions and indulged in criminal activities. Several categories of offenders and suspects, listed by Kautilya, belonged to the shudra order. He ordains that when a shudra calls himself a brahmana, steals the property of gods, or is hostile to the king, either his eyes shall be destroyed by the application of a poisonous ointment, or he shall have to pay a fine of 800 *panas*. This implies that some shudras bore hostility to the priestly and ruling classes.

Art and Architecture

High quality of Mauryan Art and architecture

In the words of John Marshall, "The extraordinary precision and accuracy which characterises all Mauryan art has never been surpassed even by the finest workmanship of Athenian buildings."

Dr, RS. Tripathi rightly points out, "Ashoka's claim to the rememberance of posterity rests not merely on his victories of 'Dharma' but also on his achievements in the domain of art and architecture."

According to Dr. Bagchi and Prof. Sastri, the age of the Mauryas constitutes a 'notable epoch' in the field of art and architecture. The magnificent art which flourished for about 50 years in the time of Ashoka had no precedent."

Under the Mauryas and especially Ashoka, all branches of fine art and architecture-art of polishing, art of engineering, art of jewellery making etc, made a tremendous progress.

The Mauryan art, architecture and sculpture are reflected in the following type of monuments:

1. Building structures
2. Stupas
3. Pillars
4. Caves
5. Jewellery.

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Building structures

Ashoka's buildings and especially palaces speak of the highly developed art and architecture. Stone was mainly used during the reign of Ashoka. It is said about the monuments, "The technical perfection of Indian stone work of the Ashokan age indicates a mature form of art."

Foreign Travellers like Megasthenes and Fa-Hien have highly praised the palaces of Ashoka.

Tradition credits Ashoka with the founding of two cities-Srinagar in Kashmir arid Lalita Patan in Nepal.

Chandragupta's buildings, palaces and monuments were mainly made of wood and they perished with the lapse of time.

Recent excavations at Patliputra have laid bare the ruins of these buildings.

The. most wonderful of these is the hundred-pillared hall. Fa-Hien was so much impressed with the fineness and beauty of the palace that he observed that only spirits from heaven could execute the elegant carving and in-laid sculpture work in a way which no human hands of this world could accomplish.

Pillars

Ashoka's pillars show a brilliant polish which has been the wonder of the coming generations. It is appreciated by Dr. V.A. Smith in these words, "The skill of the stone-culture may be said to have attained perfection and have accomplished polished tasks which would, perhaps, he found beyond the powers of the 20th century." He has further observed, "The gigantic shafts of hard stand stone thirty of forty feet in length were dressed and proportioned with the same nicety."

The four lions set back to back to the top of the pillars at Sanchi and Sarnath reveal extraordinary skill of the master craftsmen.

The decorative design of Sarnath pillars follows a special technique. In between the lions, it shows a large stone wheel which is the symbol of Dharmachakra. Now only a fragment remains of this. The lions stand on a drum showing figures of four animals carved on it, viz., a lion, an elephant, a bull and a horse.

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Caves

Seven rock-cut caves; four on Barabar hill and three on the Nagarjuna hill (near Gaya) also present high quality of art during Ashoka period. The caves were built by cutting the rocks and their walls were polished nicely."

Stupas

A stupa is a solid domical structure of brick or stone, resting on a round base. It is also surrounded by a plain or ornamented railing made of either bricks or stones. It has beautiful gateways decorated with rich sculpture. The stupas enshrined the relics of Buddha. It is said that Ashoka built 84,000 stupas in India and Afghanistan. At present, the surviving stupa of Sanchi near Bhopal is the most prominent among all. According to Hieun-Tsang, the Chinese scholar and traveller, Ashoka, built stupas at Taxila, Kapilvastu Prayag, Kannauj, Ayodhya, Varanasi and Srinagar. According to him, the stupa at Taxila was 100 feet high.

Progress in Sculpture

Dr. V.A. Smith has made the following observations on the sculpture of Sarnath Capital, "It would be difficult to find in any country an example of ancient sculpture or even equal to this beautiful work of art, which successfully combines realistic modelling with ideal dignity and is furnished in every detail with perfect accuracy."

In the words of an other authority on art and sculpture, the majestic figures of lions, stately horses and graceful deer on the Ashokan pillar speak highly of the Mauryan sculpture. Besides these figures, the Yaksa statues discovered at Didargunj, Patna and Besnagar reveal an indigenous technique in sculpture which had attained considerable maturity in the Mauryan period. Their chief characteristics are archaic stiffness, simplification of form and massive volume." (RN. Lunia).

Rocks Engineering Skills

Huge rocks were cut, preserved and chiselled into pillars which were as high as 50 feet and as heavy as 50 tons. The huge rocks were cut probably from the Chunar Hills from where they were

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carried to distant places. It was a marvellous feat to transport such huge rocks to far away places. It is to be noted that in 1356 A.D., *i.e.* even after more than one thousand years, the Ashokan pillar located at Topara in Ambala District was so intact and heavy that King Firoz Shah Tughlaq had to employ 8,400 men to carry it on a huge carriage fitted with 42 wheels. Thus there were 200 men to pull each wheel. This indicates the advanced nature of the skill of the Mauryan engineers and artists.

Art of jewellery making

During the excavations at Taxila, some ornaments of . Ashokan period have been found. These ornaments testify the artistic skill of the craftsmen and goldsmiths of the period.

Chief Characteristics of the Mauryan art

1. The sculptures and architectural remains are monumental in conception and design.
2. They are very fine.
3. They are thoroughly precise in execution.
4. Almost all of them are executed in hard grey stone.
5. They are always very finely chiselled.
6. They are very highly polished to a glossliness that has any parallel in India.
7. The art of stone cutting was 'par excellence'.
8. The Mauryan columns carved out of stone and rocks are found in all corners of India.

IMPORTANT POINTS IN BRIEF

- The scale of state salaries in the Arthshashtra ranged from 48,000 panas to 60 panas a year.
- The money was used not only for trade the government also paid its officers in cash.
- The development of communications within the country helped inland trade just as, peaceful relations with the Greeks under Bindusara and Ashoka gave a filip to foreign trade with the west.

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- Puranas are said to be 18 in number of which Bhagwat Puran is very renowned.
- Bhagwatism is mentioned for the first time in the Bhishm Parva of Mahabarat.
- The Dravida Vaishnav devotees are known as the Alwars.
- A Brahman named Kautilya or Chanakya played a significant role in the establishment of the Mauryan empire.
- In the Greek writings, Chandragupta Maurya is called Sandrocottus.
- Arien and Plutarch have called him Androcottus.
- In the Mudra Rakshas written by Vishakhdutt, Chandragupta Maurya is called Chandragiri Chandrashree.
- In Buddhist literature, Mahavansh Tika is the book which throws ample light on the life of Chandragupta Maurya.
- 'Indika' was written by Megasthenese.
- In the book Mahavansh, Chandragupta Maurya is said to be Kshatriya by caste.
- After being defeated in war with Chandragupta, Selukose offered him Gadrosia (Baluchistan), Acrosia (Kandahar), Aria (Herat) and a part of Hindukush.
- Sudarshan Lake at Junagarh was built by Chandragupta Maurya.
- The Mahasthan inscription points out Chandragupta's ascendancy over Bengal.
- The Rudradaman inscription of Girnar testifies to the suzerainty of Chandragupta over Saurashtra.
- According to Jain Texts, Chandragupta in the last years of his life, accepted Jainism and went to Mysore with the Jain monk Bhadrabahu.
- The empire of Chandragupta spread from Himalaya in the north to Mysore in the south; and from Bengal in the east to Baluchistan in the west. It covered Punjab, Sindh, Kashmir,

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Doab of Ganga and Yamuna, Magadh, Bengal, Malwa, Saurashtra and the region of Mysore.

- The administrative system of Chandragupta Maurya was Monarchy. In order to administer well, Chandragupta Maurya appointed a Council of Ministers.
- In the Mauryan age, the officer who collected the trade taxes was called Shulkadhyaksha.
- The Chairman of the Government services was known as Sutradhyaksha in the Mauryan age.
- The officer-in-charge of Weight and Measures was known as Peetadhyaksha in the Mauryan age.
- In Mauryan age, the officer who controlled the manufacture of wine, its sale and purchase and its consumption was Suradhyaksha.
- The chairman of the agricultural department was called Seetadhyaksha in Mauryan age.
- There were many officers such as Ganikadhyaksha, Mudradhyaksha, Navadhyaksha, Ashwadhyaksha and Devtadhyaksha etc. in the Mauryan Age.
- The officer who kept the details of total income and expenditure of the State and decided the economic policy was called Sannidhata. Under him, worked officers like Treasurer and Shulkadhyaksha.
- In Mauryan age, the minister of factories and mines was called Karmantirak. His main task was to excavate different metals from the mines and look after the factories.
- In Mauryan age the Amatya of Fauzdari (Criminal) Court was called Pradeshta.
- The Amatya of the Civil Court was known as Vyavaharik.
- The Greek scholars have described the Amatyas as the seventh caste.
- The successor of Chandragupta Maurya is named Bindusara in majority of the Puranas, Ceylonese works. Buddhist texts and in Deepvansh and Mahavansh. In Vayu Puran. his name

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is given as Bhadrasaar. In some of the Puranas he is called as Varisaar. In the Chinese text-Fa-Uen-Chu-Lin, he is called as Bindupal. In another book Rajabalikatha, the successor and son of Chandragupta is called as Sinhasen:

- Ptolemy, the ruler of Egypt sent Dioniyas as his ambassador to the Court of Bindusaar.
- In Chandragupta Maurya's time, the chief of the city was called Nagaradhyaksha who worked like the modern District Magistrate.
- The smallest unit of the administration was the village. Its chief officer was called Gramik or Gramani.
- Gramani was elected by the people of the village.
- In every village. there was an officer who was called Gram Bhojak.
- In the administration of Chandragupta Maurya the department of espionage was well organized. According to Kautilya. there were two sections of the secret ser vicc— (1) Sansthan, (2) Sancharan.
- In the inscriptions. Ashoka is called Devanampriya and Priyadarshi.
- The Ceylonese sources and Deepvansh, call him Priyadarshan and Priyadarshi. Scholars believe that these were his titles.
- The Greek sources refer to Chandragupta Maurya as Sandrocottus.
- He fought a war with Seleucus Nicator in 305 B.C. and defeated him.
- Matrimonial alliance was made between Chandragupta Maurya and Seleucus. A treaty was also signed according to which the areas like - (*a*) Gedrosia (Baluchistan); (*b*) Arachoria (Kandhar); (*c*) Paropanisadai (Kabul); (*d*) Aria (Herat).
- Megasthenes was the ambassador of Seleucus, who was in Chandragupta's court.

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- According to Parsisthaparvan, a Jain text, Chandragupta Maurya renounced the throne and became a Jaina in old age. He went to South with BHADRABAHU, a Jaina saint and adopted Jainism. He died at Sravana Belgala in the Orthodox Jaina way by slow starvation.
- A small hill at Sravana Belgola, is called the 'Chandra griha' because Chandragupta lived and performed penance there.'
- Almost the whole of India was under Chandragupta Maurya's control. He ruled for 24 years. Only the following areas were outside his empire in the south:

  (*i*) Cholas (*ii*) Pandayas

  (*iii*) Keralputras (*iv*) Satyaputras.
- Asoka ascended the throne after the 4 years of inter-region.
- There is mention of his second queen named KARUVAKI, mother of Tivara (his son).
- According to the inscriptions at Maski, Gurjara, he styled himself as Devampriya Priyadarshi Raja.
- Tamraparni (Ceylon) was outside his domain.
- According to the II rock edict, Asoka called his kingdom as Vijit *i.e.,* conquered territory and the entire royal territory was called Raja Vishaya (according to XIII rock edict).
- The kingdom was divided into a number of Janapadas and a number of Pradeshas.
- The Kalinga war took place during 261-260 B.C. in his 9th regnal year.

Maurya Dynasty

	Ruler	Period
1.	Chandragupta Maurya	321-297 B.C.
2.	Bindusara	297-272 B.C.
3.	Ashoka	269-232 B.C.
4.	Successors of Ashoka *i.e.* Jalok, Samprati Dashrat, Brihaspati, Shali Sook, Brahdrath	232-185 B.C.

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Important Literary Sources for the Mauryan Dynasty Are

Arthshastra by Chanakya
Mudraraksha by Vishakhadatta
Puranas
Indica by Megasthenes
Buddhist and Jaina Texts

Seven Castes as Prescribed by Megasthenes

He gives seven castes' description during the time of Chandragupta Maurya -

1. Brahman and Philosophers
2. Peasants
3. Cowmen and Hunter
4. Traders, Labourers and Craftsmen
5. Warriors and soldiers
6. Inspectors and spies
7. Ministers and Advisory Members of the Council.

- Ashoka sent his son Mahendra to Ceylon in 248 B.C.
- Ashoka died in 233-232 B.C.
- After the Kalinga war, he decided to become the conqueror not through the territorial conquest (Berighosa) but through spiritual conquest (Dharamgosha).
- Ashoka became a Buddhist in his 9th regnal year, after the Kalinga war.
- According to the Roopnath inscription, he started visiting Buddhist Sangha.
- According to the VIII rock edict, he visited Samodhi (Gaya) and became Sambothi.
- In the 20th or 21st regnal year, he visited Lumbini gram and the BUDDHA KANAKMUNI stupa was enlarged.
- According to Ceylonese Chronicle, he was converted to Buddhism by NIGRODH - a 7 year old boy, but according to DNY ADANA - UP GUPTA converted him.

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- In the BHABRU edict, he openly confessed that he had faith in the Buddhist Dharma and Sangha.
- Ashoka's Inscriptions.

  (1) Pillar Inscriptions: There are 7 pillar edicts -

  (*a*) Lauriya - Ararj : Champaran district of Bihar

  (*b*) Lauriya - Nandagarh : Champaran district of Bihar

  (*c*) Rampurva - Champaran district of Bihar

  (*d*) Nigali Sagar - In Tarai region in Nepal

  (*e*) Sarnath - Benaras

  (*f*) Topra - near modern Peshawar but shifted to Delhi.

  (*g*) Meerut - In Delhi (at present). Topra and Meerut Pillar Inscriptions were transferred to Delhi by Firoz Shah Tuglaq.
- **Rock Edicts:** Major Rock Edicts (M.R.E.)
- **ISt M.R.E.** declares prohibition of animal sacrifice, also prohibits the holding of festivals, royal hunting was discontinued.
- **IInd M.R.E. :** It mentions medical treatment for humans and animals, also mentions tree planting and construction of roads, wells etc.
- **IIIrd MRE :** It mentions about the Pradeshikas (also in the 4th Pillar Edict) and Yuktas ; declares the liberty towards Brahmans and the Sramanas.
- **IVth M.R.E :** It mentions that the Beri-gosha has been replaced by Dharmagosha ; it also mentions that the Rajukas had the power to punish.
- **Vth MRE :** refers to the appointment of Dhamma Mahamantras for the first time in the 14th year of his region and also states that they promoted the welfare of prisoners.
- **VIth MRE :** Matriparishad and officials like Pullisani and PRATI VIDIKAR have been mentioned. It mentions "All times, I am available to the Mahamantras".
- **VIIth MRE :** It mentions religious toleration amongst all the sects.

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- **VIIIth MRE** : In the 10th Regnal year, he went to Dharmyatras to SAMBODHI in Bodhgaya.
- **IXth MRE :** It mentions about the uselessness of the various ceremonies; it stresses on morality and moral code of conduct, it includes regard for slaves and servants, and donation to Sarmans and the Brahmans.
- **Xth MRE :** It mentions that the king desires no more fame or glory except in the field of Dhamma.
- **XIth MRE :** It further explains the policy of Dhamma.
- **XIIth MRE** : ITHIJIKA Mahamatta has been mentioned ; appeal for toleration among sects mode.
- **XIIIth MRE :** It is the largest inscription ; from the edict, we know that the Kalinga war took place in the 9th regnal year. Ashoka has expressed sorrow over it.
- **XIVth MRE** : The purpose of the Rock Edicts has been mentioned
- The Minor Rock Edicts have been found from 20 different places. 2 in Mghanistan, 9 in Karnataka, 3 in Madhya Pradesh, 2 in Andhara and 1 each in Bihar, Rajasthan, Delhi and U.P.
- Facts about Pillar Edicts:

  Highest Pillar: Rampurva Shortest Pillar: Rummendei

  The best preserved Pillar: Lauriya, Nandangarh. Most ancient Pillar : Bakhira

  Last of the Pillar: Sarnath
- The Pilar Edicts have been found at 13 places, 10 pillars have inscriptions upon them, but pillars donot have inscriptions.

IMPORTANT QUESTIONS

1. Mention the important conquests of Chandragupta Maurya.
2. Briefly explain the six Boards that administered Military Organisation.

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3. What were the main features of Mauryan Art and Architecture?
4. Discuss the cirumstances leading to the delay in Ashokan accession.
5. Discuss the salient features of Ashoka's Dhamma policy.
6. Throw light on Mauryan architecture.
7. "Kalinga war was the turning point in the life of Ashoka" Analyse the statement.
8. What administrative measures did Ashoka adopt for the betterment of the masses?
9. Discuss the role and responsibility of Ashoka in the downfall of the Mauryan dynasty.
10. Describe the economic progress made in the Mauryan period.
11. Make an assessment of Emperor Ashoka.
12. Write a critical note on the Archaeological sources of the Mauryan period.

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5

POST MAURYAN DEVELOPMENTS *i.e.* INDIA BETWEEN 200 B.C. – 300 A.D.

Objectives:

This unit aims to explain:

- To discuss the rise of the Sungas.
- To aquaint the students with the coming of Indo-Greek kings in India.
- To know about the Kushans.

After the downfall of the Mauryan empire, North India remained politically divided till the rise of the Gupta empire. Pushyamitra Sunga, who usurped the throne of Magadha has been credited by many historians of protecting Magadha from foreign invaders but failed to revive its glory. The same way, the Satavahanas and the Kingdom of Kalinga certainly succeeded in creating strong states in parts of the south but failed to create long standing empires. Thus, being politically divided, India provided an opportunity for foreign invaders to penetrate deep into the Indian territories for the first time after the coming of Aryans. However, India neither succumbed to foreign invaders permanently nor permitted its culture to be overpowered by them. Rather, after sometime, it again revived its political power and succeeded in strengthening its culture. The period between the Mauryas and the Guptas may not be glorious from the point of view of political solidarity which was not always possible but it proved quite important in certain other respects.

Primarily, Indian culture proved its strength not only in maintaining itself but in making alterations and additions and thereby,

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further strengthened itself. The Parthians, the Sakas and the Kushans, who penetrated into India were all absorbed into the Indian society. Indian culture also got large converts in distant lands during this period. Buddhism, particularly the Mahayanism sect got patronage of the Kushan king Kanishka and spread into north-east reaching as far as China and Japan. Hinduism followed its example and large areas of south-east Asia were brought under the influence of Indian culture. The revival of Hinduism which ultimately reached its zenith during the period of the Guptas, started during this period under the patronage of the Sunga King, Pushyamitra. The period also witnessed the revival of republican Kingdoms in different parts of India, particularly in the north-west after the downfall of the Kushan empire. Besides, art and literature also progressed. The art of sculpture which attained maturity during the period of the Guptas later, had made notable progress during this age. Thus, the period proved quite important from the point of view of the progress of Indian culture. In fact, the foundation of its greatness, which it achieved during this period of the Guptas was laid during this age.

The period was not devoid of great rulers as well Kanishka, Kharavela and Gautamiputra Satakarni of this age proved powerful rulers who continued the heritage of great kings.

Among the foreigners, Indo-Greek rulers, the Sakas and the Parthians penetrated into India. After the Greeks, the Sakas, first of all, settled down in the Lower Valley of the river Indus; the area which was called the SAKA-DWIPA at that time. Afterwards, they penetrated deep into different parts of India. Later on, the place of the Sakas was taken over by the Parthians.

In the first century A.D., the Sakas and the Parthians were overpowered by another invading race, the Kushans. The Kushans captured most of their territories, however, their western Kshatraps in Malwa and Kathiawar Peninsula, who owed allegiance to the Kushans continued to rule for a long time even after the fall of the Kushans.

After the downfall of the Kushans, the western Kashatrapas of the Sakas again rose to power, particularly, under the rule of king Rudoradaman, who successfully waged war against the Satavahanas

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of the South. They were finally finished by the rulers of the Gupta dynasty.

SOURCES OF THE PERIOD 200 B.C. – 300 A.D.

The reconstruction of the history of the sub-continent after Mauryan rule is based on a variety of sources. The dynastic genealogies found in the early Puranas, whose compilation may have begun during the early centuries of the Christian era, throw light on the political history of the times ; their value is enhanced when corroborated by inscriptions. Although, the Dharmashastra works composed during the post-Maurya period are normative, they provide the material for understanding the social structure. The foremost of these treaties is the Lawbook of Manu, *i.e.,* Manusmriti.

The epigraphic records in Kharoshthi, found in large numbers in Gandhara and Central Asia refer to different facets of India's regular contacts with these regions. Pieces of information may also be called from such texts as GARGI SAMHITA and the MAHABHASHYA Patanjali. The Buddhist Jatakas, Divya Vadana, Mahavastu and the Milinadpanho are equally useful. Sometimes even such late works as the MALA VIKAGNIMITRA of Kalidasa and the Harshacharita of Banabhatta provide some information bearing on the period after the overthrow of the Mauryas.

Coins bearing the names of rulers appeared in the first century B.C. are of immense value for political history, and more importantly, for appreciating social and economic developments. Roman coins discovered in the subcontinent enable us to understand the pattern of trade between India and the Western world - a theme which can not be studied without the classical Graeco-Roman accounts. The most well known of these is the PERIPLUS OF THE EAYTHRAEAN SEA, written by the anonymous Greek seafarer. In addition to these sources, the vast body of material recovered from explorations and excavations of nearly 150 sites during the last half century and the impressive testimony of art and architecture, both within the country and outside, are of great help in reconstructing the social and cultural history of the period.

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THE SUNGA DYNASTY

Disruption of the Maurya Empire and Foundation of The Sungas

With the fall of the imperial Mauryas passed away the political unity of India. The empire soon dissolved into its constituent fragments. In Magadha, a new dynasty of rulers known as the Sungas supplanted the Mauryas. In the south, the Andhras or Satavahanas broke loose from Magadha and established a powerful empire stretching right across India. Kalinga asserted its independence under the Chetas and for a time, became powerful enough to make its influence felt both in the north and in the south. In the north-west the local princes asserted their independence. Gandhara became independent under a prince named VIRASENA. There was another ruler, SUBHAGSENA, known as the "KING OF THE INDIANS", who had to deal with the Selukidan monarch, Antiochos the Great. Besides internal disintegration, India was exposed to foreign invasion. The Bacterian Greeks under Demetrios conquered a large portion of the Punjab and Sind. The flood gate of foreign invasion remained open for three centuries. The Greeks showed the way and were followed by Sakas, Parthians and Kushans.

Th Sunga Dynasty

After the death of Asoka, his successors failed to control such a vast empire as founded by Chandra Gupta Maurya. Consequently, the Maruyan empire began to decline rapidly. The successors of Asoka could neither be successful in protecting this country against the foreign invasions nor they could maintain peace and order in the empire. Under these circumstances, BRAHADRATH, the last ruler of the Mauryan dynasty was assassinated by his commander-in-chief, Pushyamitra Sunga. Thus, the Mauryan dynasty came to an end, and Pushyamitra Sunga laid the foundation of Sunga dynasty at Magadha in 185 B.C.

Origin of the Sungas

As regards the origin of the Sungas, a good deal of controversy prevails among the historians. Following are the main theories, which

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have been propounded about the origin of the Sungas :

(1) Punshyamitra Sunga was related to the Maruyan dynasty. This view has been prescribed in the Buddhist text, 'DIVYAVADANA' according to which Pushyamitra has been mentioned as a Mauryan.

(2) According to 'Malvika gnimitra' of Kalidasa, the brother of Pushyamitra was a descendant of the Baimbika family, *i.e.* the family of Bimbisara.

(3) H.P. Shastri and some other scholars of history tried to prove that the Sungas were Persians. In support of this view, they argue that the names of the Sunga rulers (Pushyamitra, Agnimitra, Vasumitra) ended in Mitra *i.e.* the sun and the Iranians are said to be worshipers of the sun. But on this basis, lineage cannot be traced to Persia. Later H.P. Shastri also changed this view and recognised the Sungas as Brahmins.

(4) According to 'Mahabhashya' of Patanjali and Maharishi Panini, the origin of the Sungas may be traced to Bharadwaja 'gotra' of Brahamins. Most of the historians agree with this view.

Dr. RS. Tripathi believes that the Sungas were Brahmins. The celebrated grammarian, Panini, connects them with the Bharadwaja family, and in the SVALAYANA SROTA SUTRA, the Sungas are known as teachers. Further, Taranath, represents Pushyamitra as a Brahmin, the family priest of a certain monarch; and at one place, he expressly calls him as a Brahmin king. Already, many instances of Brahmin 'Senapatis' are available in history. Dronacharya, Kripacharya, Ashwathama and many others were Brahmins; but they were able generals of the army too. Moreover, we have the testimony of the Greek writers that the Brahmins came forward to oppose Alexander when he was in Lower Indus Valley.

During the first quarter of the second century B.C., India was threatened with foreign invasions, and Pushyamitra arose to avert this danger.

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Sources of Information

The Puranas record the study of Pushyamitra's usurpation. The dynastic name Sunga is attested by the Puranas, Bana and the Barhut inscriptions in Central India. Kalidas's historical play 'Malvika gnimitram' tells us something of the early Sunga kings. It speaks of Pushyamitra, his son Agnimitra's war with Vidarbha and a conflict with the Yavanas. Patanjali in his Mahavashya refers to the horse-sacrifice of Pushyamitra. The numismatic evidence is not satisfactory. Several 'Mitra' coins have been found in Rohilkhand, Oudh and the Basti district but their value as documents of the Sunga dynasty is questionable. Only one name on the coins, that of Agnimitra, can be referred to the Puranic lists without any doubt. Two other coin-names indeed been identified with those mentioned in the Puranas, but they may as well refer to a local dynasty of Rohilkhand.

Pushyamitra Sunga (185–148 B.C.)

The rulers of the Sunga dynasty reigned for about 122 years (185-73 B.C). This dynasty comprised of ten kings, but Pushyamitra was the most important king of this dynasty. He ruled for about thirty-six years (185-148 B.C.).

Pushyamitra was the founder of the Sunga dynasty. He was a general of Brihadratha; the last of the imperial Mauryas, and he usurped the throne of Magadha by slaying his royal master. His dominions extended to the south as far as Narmada river and included the cities of Patliputra, Ayodhya and Vidisha in Eastern Malwa. His empire was, thus, much smaller than that of Ashoka. According to Taranath, Jalandhara and Sakala in the Punjab formed parts of the Sunga dominion.

Consolidation of the Empire

The kingdom of Magadha was in a condition of political disintegration. The neighbouring states of Kalinga, Andhara and Maharashtra, and the frontier provinces had declared their independence. Consequently, Magadha empire had become very weak. Under these circumstances, Pushyamitra decided to consolidate his empire. First of all, he consolidated those provinces which were under Magadha. The provinces of Prachi, Vatsa, Avanti

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and Kosala, which were consolidated by Pushyamitra, were prominent. After this, he paid his attention to the maintenance of peace and order in the empire. The state of Avanti was far away from the capital Pataliputra. It was difficult to exercise control over this province. So Pushyamitra declared Vidisha, the chief city of Akara State as the second capital of his empire. Agnimitra, the son of Pushyamitra, was appointed as the ruler of Vidisa. Afterwards, he was appointed the governor of Avanti State. In this way, Pushyamitra consolidated his empire and position.

Sources:

1. Puranas
2. Malvika gnimitra by Kalidas
3. Mahabhasya by Patanjali
4. Coins
5. Buddhist teats like Divyavadana
6. Ashtadhyayi by Panini.

Founder of Sunga Dynasty:

- Puschyamitra Sunga
- Ruled from 185 B.C. to 148 B.C. for thirty-six years.
- He was the first among the ten Sunga kings (185 B.C. - 73 B.C.).

The Yavana Invasions

Probably there were two Yavana wars which Pushyamitra had to fight - one in the beginning of his reign, and the other at the close of his period.

The invasion ofthe Yavanas (Indo-Bactrians) referred to in the Gargi Samhita states that they after reducing Saketa, Panchala and Mathura reached Pataliputra. (Kusumadhvaja). It is evident that the Yavana leader, who so ever he was, was defeated beyond the walls of Patliputra or retired without fighting. There is no evidence that Pushyamitra even lost his capital after his accession to the throne following coup d' etat. The Yavana conflict referred to in the Malvikagnimitra was evidently in the latter part of Pushyamitra's regin, when his grandson Vasumitra was of sufficient age to lead the imperial force against the Yavanas.

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Unfortunately, no reference mentions the name of the Yavana leader. The Greek writers credit specially two Bactrian Greek rulers of India with many Indian conquests. They were Demetrios, and Menander both belonging to the line of Euthydemos. Demetrios was a middle aged-man of about forty when Pushyamitra ascended the throne in 184 B.C. From this Greek account we gather that when Demetrios was busy with his Indian conquests, troubles broke out in his homeland, Bactria, which revolted under Eukratides. Probably this prevented Demetrios from pressing home his attack on Patliputra. He was probably the leader of the Yavana invasion of Patliputra mentioned in the Gargisamhita and hinted at by Patanjali in the Mahabhasya.

The second Yavana conflict referred to in the Malvika gnimitra was fought when Pushamitra was evidently an old man, having a grandson, Vasumitra, who commanded the forces. This Yavana war associated with the horse sacrifice of Pushyamitra must have been fought about the close of his reign which ended in 149 or 148 B.C., by which time Demetrios was dead. Therefore, the Yavana forces defeated by Vasumitra must have been under some other leader than Demetrios.

Scholars like N.N. Ghosh sumrise that he was Menander who has been bracketed by Greek writers with Demetrios as having conquered many countries of India. Strabo says that Menander conquered "more nations than Alexander."

The river Sindhu mentioned in the Malavika grimitra on whose bank the Yavana force was defeated in all probability indicates either Sindhu or Kali Sindhu, a branch of the Charmanavati. Dr. V. Smith assigns the invasion of Menander to the years between 156-153 B.C. and this date, coincides with the last few years of Pushyamitra's reign when the horse-sacrifice referred to in the drama was performed.

War with Vidarbha

The Malavikagnimitra is our source of information about the war, which Agnimitra, son of Pushyamitra and viceroy of Vidisa fought against Vidarbha. We gather from the drama that the kingdom of Vidarbha in the Deccan was a newly established one (Achiradhis thia) and that therefore, it was like a newly planted tree which had

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not yet taken from roots ('Nava Samropana Sithila Staru). Yajnasena, the king of Vidarbha is represented in the drama as a relative of the late Maurya king Brihadratha whom Pushyamitra had removed by his military coup de' etat. This shows that Yajnasena was perhaps a governor of Vidarbha in the time of Brihadratha and had declared independence of the Sunga rule, and showed open hostility to the Sunga Viceroy of Vidisa. His cousin Madhavasena was, however, a partisan of Agnimitra and was secretly coming to join him in Vidisa when he was captured near the frontier and kept in prison. Agnimitra's demand to release him was met by a counter-demand by Yajnasena for the release of his brother-in-law, the Maurya minister from prison. This led to the declaration of war by Agnimitra who sent Virasena to march against Vidarhba. Yajasena was defeated and Madhavasena was released. The kingdom of Vidarbha was divided between the two cousins, the river Varada forming the boundary between the two kingdoms.

Horse Sacrifices

According to the Ajodhya Inscription, Pushyamitra performed two horse-sacrifices. The horse sacrifices referred to it in the Malavikagnimitra, was performed at the close of his reign when his supremacy in Middle India was firmly established. We know from the Mahabhasya that Patanjali officiated as a priest at least in one of the sacrifices. The passage in the Mahabhasya : "The Pushyamitra Yajayamah" (here we perform the sacrifices for Pushyamitra) proves it.

The horse-sacrifice referred to in the drama was performed when Pushymitra was an old man and was probably the second and the last one performed by him before he died, and the occasion, was the king's ratification of his claim to suzerainty over his neighbours. As regards for the second horse-sacrifice, it was, if at all, performed before the one in which the emperor's grandson Vasumitra was in charge of sacrificial horse is certain, and it will not be unreasonable to suppose that the first horse-sacrifice was performed soon after Pushyamitra's successful military coup de' etat; and probably also after the relief of Pataliputra from the first Yavana invasion.

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Pushyamitra was the head of the Brahmanic rule which worked for the revival of the sacrificial rites and rituals so long suppressed by the regime of the Buddhist Maurya rulers. It is, therefore, in the fitness of things that Pushyamitra should have celebrated his accession to the throne and the relief from Yavana invasion which immediately followed it by the revival of the horse-sacrifice (Asvamedha Yajna) which his followers expected as the royal declaration of the end of the Buddhist heretic regime and the beginning of the Brahmanic rule and the revival of Brahamanism.

Successors of Pushyamitra

Pushyamitra was succeeded by his son AGNIMITRA. In his father's lifetime, Agnimitra was the Viceroy of Vidisha (Besnagar) and had fought successfully against the ruler of Vidarbha. The next king was VASUMITRA. It was he who defeated the Yavanas during the reign of his grandfather. After him, the history of the dynasty became obscure. The later Sungas were shadowy kings of whom very little is known. According to the Puranas, the Sunga dynasty comprised ten kings, whose total reign lasted for 112 years. The fifth king of the line was BHAGABHADRA. To his court at Vidisha came Heliodoros, an ambassador of Antialkidas, the Greek king of Taxila. He professed the Bhagvata religion and erected a Garuda pillar at Besnagar, in honour of Vasudeva. The Besnagar inscription shows that Greeks were no longer hostile to the Sungas, but cultivated friendly relations with them. Besides, it points to the fact that some of them were influenced by the Indian culture and adopted Indian religion. The last king of this line was DEV ABHUTI. He was a young and dissolute king who came to a tragic end while engaged in a scandalous intrigue (75 B.C.).

Governance under the Shungas

The Shunga kings carried on their government with the help of a MANTRIP ARI S HAD or Council of Ministers. Such Councils existed, both, at the centre as well as in the Vice regal provinces. From the drama of Kalidasa, we learn that the king's decisions were announced in the Council. The Council in its turn expressed its views which were respected. As a matter offact, Mantriparishad was an important part of the machinery of government. It was

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consulted when a decision was to be arrived at on important matters of foreign policy. Patanjali also refers to the SABHA of Pushyamitra, but it is not clear whether the term refers to the king's Durbar or to a Council of important personages. Another feature of the government was the appointment of the Viceroys to govern the provinces. Agnimitra was such a Viceroy of the city of Vidisa, modern Besnagar.

Religion

Religion was again consolidated during this period. The Sunga rulers revived Brahanism in place of Buddhism. Infact, the Sunga rule was the result of a Brahanic revolt against the weak and pacific Buddhist monarchy of the Mauryas.

Pushyamitra Mitra Sunga and the Buddhists

The traditional account such as the Divyavadana and the Tibeton historian Taranatha show that Pushyamitra Sunga persecuted the Buddhists and destroyed Buddhist Monasteries. However, some scholars reject the testimony provided by the Divyavada and Taranatha and hold that Pushyamitra Sunga did not persecute the Buddhists.

Pushyamitra Sunga, who was a Brahman, had brought into existence the first Brahman rule in Magadha. In view of this historical background, it is difficult to reject the testimony of the Divyavadana and Taranatha. Pushyamitra had to justify his leadership of the revolutionary camp which came into power by persecuting the king, who followed Buddhism and by reviving Brahmanism. According to the Divyavadana, Pushyamitra had issued a declaration that whoever would present him the head of a Sramana would be rewarded with one hundred dinaras. The proclamation referred to the Sramanas of Sakala, the capital of the Indo-Bactrian, Menander (Milinda). According to the Milinda Panha, Sakala was a resort of the Buddhist monks.

Rise of the Brahmanism

The Sunga rule was the result of a Brahmanic revolt against the weak and pacific Buddhist monarchy which had an adverse effect on the orthodox Brahmanic faith on the one hand and encouraged

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foreign invasions on the other. Therefore, the first task of the newly established government was to restore old Brahmanic faith with its ceremonious rituals and sacrifices and the supremacy of the Brahmans in the hierarchy of caste. Patanjali, the author of Mahabhasya was the Sunga king's high-priest, who officiated in the great sacrifice which Pushyamitra performed.

Dr. Buhler assigns the date of Manu, the author of the Manusmriti, somewhere between 200 B.C. to 200 A.D. The earlier limit of the period is more probable in view of the fact that the rehabilitation of the Hindu society on a strictly orthodox model establishing the hegemony of the Brahmans beyond all doubt was the demand of the new ruling class and that the first Hindu Law book was codified in keeping of that need.

It must, however, be remembered that the laws enunciated by Manu donot reflect the actual state of religion and society in the Sunga times. The Besnagar Pillar inscription at the time of a later Sunga King, clearly shows that even the Greeks could become Hindus and worshippers of the God Vishnu. The progressive elements in the Hindu society, however, think that the Manu's code has outlived its utility and advocate, through fresh legislations, its modification in many respects.

The religious faith of the people was completely changed at the time. The people started worshipping KARTIKEYA, the God of war. The beginning of the revival of Hinduism reached its extreme limits under the Gupta dynasty yet, the fact remains that the foundation was provided to this phase by the Sungas. Besides, the feeling of patriotism was also developed by the revival of Brahminic religion, as a result of which, foreign invasions could be successfully resisted.

Art

A remarkable progress was made during this period in the field of Art. Each and every aspect of art, viz, architecture, sculptures, painting, etc. flourished during the Sunga period. The rulers of this dynasty constructed many beautiful and grand places in the cities of Patliputra, Vaisali, Mathura, Kaushambi, Hastinapur, Taxila.

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The Sunga period ushers a new age in the art of building. The wooden railings of the Buddhist stupas of the Maruya and Pre-Maurya period were replaced in the Sunga period by stone railings and magnificent stone gateways. The remains of the Barhut Stupa (Central India) provide the example. Although this stupa has been demolished some of its ruins still have been preserved in the museum of Calcutta. The railing with the height of 2.13 metres was constructed by the Sunga rulers around this stupa. They also constructed four beautiful gates in this wall.

The sculpture reliefs on the gate ways as well as on the pillars and cross-bars of the railings give beautiful pictorial representations of nature and the Jataka stories. Among other well known examples of Sunga Movements and sculptures may be mentioned are the famous Vihara at Bhaja near Poona, a group of rock-cut stupas and large excavated Chaitya-hall near the old Vihara at Bhaja, a Chaitya-hall at Nasik, the Chaitya hall No.9 at Ajanta, a stupa at Amravati, the beautiful railing at Bodhgaya, the beautiful Vriksha Devata at Barhut and the Garuda pillar at Besnagar.

The stupa of Sanchi, which was built by Asoka, was also enlarged by Sunga rulers. The Sungas increased the height of this stupa to 16.5 metres and diameter to 36 meters. Stone was used in place of bricks and wood. A beautiful railing was built around the stupa. The railing was based on a fine platform. Many pillars were also built in the railing having a height of 2.75 mts. and at a distance of every 61 centimetres. As regards the beauty of this railing, Percy Brown remarks "The railing at Sanchi on account of the largeness of its proportion and authority of its treatment is one of the most impressive productions in the whole range of Buddhist Constructional art".

Besides this, the art of painting was also in an advanced stage. The pictures of trees, birds and animals were painted on the gateways of the stupas.

Literature

With the revival of Brahmanism, Brahman Literature naturally flourished during the time of the Sungas. The famous commentary on Panini's grammar, the Mahabhasya was composed by Patanjali. It is probable that the Manusmiti was compiled during this period.

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Differences in the Sunga and Maurya Art

It is important to mention here that the art of the Sunga period was different from that of the Mauryan period. Firstly, wood and bricks were used in the construction of buildings and stupas during the Mauryan period, but these were replaced by stone during the reign of the Sungas.

Secondly, the Mauryan art was dominated by the religious Zeal and the Maruyan rulers gave royal patronage to it; while the art of Sunga period was free of sectarianism. The attempt of the artists of Sunga period was not to represent the feelings of religion but to create beautiful art.

Thirdly, the Sunga art endeavoured to depict and to represent each and every aspect of society and human life, while on the contrary, the true picture of the life of people was not depicted in the Mauryan art.

Infact, the main object of the Sunga art was to represent the human life in its true form and reality.

Thus, we see that the Sunga period introduced a new era in the field of religion, art and literature. Every aspect of Indian culture received a great fillip in the Sunga period.

In short, the period of the rule of the Sunga monarchs, was an important epoch in the history of India. Pushyamitra rolled back the advancing tide of the Greek conquest and as a consequence, the Greek kings of the border land had to cultivate friendly relations with Indian rulers. The period also saw the revival of Brahmanical religion, specially of Bhagvatism which began to secure an increasing circle of followers, both Indian and foreign. The most notable convert was HELIODOROS, the ambassador of Antialkidas. In the domain of art, the period has been rendered memorable by the construction of the monumental gates of Sanchi and the famous railing of Barput. Literature was represented by illustrious Patanjali, whose Mahabhasya is a classic.

COMING OF THE FOREIGNERS

Indo-Greeks and Scythians

The period which began in about 200 B.C., did not witness a large empire like that of the Mauryas, but it is notable for intimate

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and widespread contacts between Central Asia and India. In north-western India, Mauryas were succeeded by a number of ruling dynasties from Central Asia.

A series of invasions began in about 200 B.C. The first to cross the Hindukush were the Greeks, who ruled Bactria, lying south of the Oxus river in the area covered by north Mghanistan. The invaders came one after another, but some of them ruled at one and the same time. One important cause of invasions was the weakness of the Seleucid empire, which had been established in Bacteria and the adjoining areas of Iran called Parthia.

On account of growing pressure from the Scythian tribes, the Later Greek rulers were unable to hold their power in this area. With the construction of the Chinese wall, the Scythians were now pushed back from the China borders. So, they turned their attention towards the neighbouring Greeks and Parthians. Pushed by the Scythian tribes, the Bactrian Greeks were forced to invade India. The successors of Asoka were too weak to stem the tide of foreign invasions which started during the period.

Indo-Greek Kings

The first to invade India were the Greeks, who are called the Indo-Greeks or Bactrian kings.

On Alexander's death, his vast empire was partitioned among his generals. Bactria fell to the share of Seleukos Nikator and soon became an important centre of Hellenic Civilization. It occupied a very strategic position, being the key to India on the one hand and the converging point of several great trade routes on the other, the Hindukush formed the boundary between the kingdom of Bactria and the Mauryan Empire.

Revolt of Bactria

About 250 B.C, Diodotos, the Governor of Bactria, rose in revolt and threw off his allegiance to the Seleukidan king, ANTIOCHOS JHEOS, grandson of Seleukos. He was succeeded by his son, Diddotos II. The third king of Bactria was EUTHYDEMOS, who waged successful warfare against Antiochos the Great of Syria and forced him to formally recognise the

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independence of Bactria. Antiochos, then, made peace with Euthydemos, which was ratified by the marriage of his daughter with Demetrios, son of Euthydemos.

Antiochos Raid on Kabul

Shortly afterwards, Antioches crossed the Hindukush and compelled an Indian king of the Kabul Valley (Named Subhagsena) to purchase peace by the offer of a large tribute in money and elephants. The raid on the Syrian king had no permanent effect.

Invasion of Demetrios'

The regions of the north-western frontier of India offered to the Bactria Greeks a tempting field for exploitation as the Maurya Empire was now on the decline and the weak successors by Asoka were incapable of protecting such distant provinces. DEMETRIOS, the fourth king of Bactria, became powerful enough to subdue all Afghanistan and even to annex considerable territories in the Punjab and Western India. He has been identified by some modern scholars with the Yavana invader during the reign of Pushyamitra Sunga.

While conquering new territories in India, Demotrios lost his old kingdom in Bactria. For during his absence one **Eukratides** headed a successful revolt and made himself master of Bactria in 175 B.C. Demetrios, however, long retained his hold on his Indian conquests and hence was known as the "King of the Indians". Eukratides, however, was soon murdered and the Bactrian kingdom fell to pieces. The north-western border land of India was then parceled out among a host of Greek prince lings related either to the family of Denetrios or Eukratides.

Menander

The most important of these frontier Indo-Greek kings was Menander. His capital was at Sakala (Modern Sialkot). He was a powerful king who, according to Strabo, conquered more nations than Alexander. Some scholars identify him with the Greek invader whom Pushyamitra Sunga repulsed. The extent of his conquest is indicated by the great variety and wide diffusion of his coins which have been found as far west as Kabul and as far east as Mathura.

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We learn from the author of the PERIPLUS that Menander's coins were current at the port of Broach in his time (60-80 A.D.). Menander acquired a wide reputation and was probably a Buddhist. His name has been immortalised under the name of Milinda in the Buddhist philosophical treatise called 'Milinda Panha' (Question of Milinda).

According to Strabo, Menander was the greatest of the Indo-Greek kings. According to Milindapanha, or Questions of Milind, a Pali work, Menander was born in the village of Kalasi in the Dvipa of Alasanda which was 200 Yojanas from Sakala which was the capital of Menander. Sakala is the modern Sialkot in Pakistan. We are lucky in having in the Milindpanha the following account of the capital of Menander :

"There is in the country of the Yonakas, a great centre of trade, a city that is called Sagala, situated in delightful country well watered and hilly, abounding in parks, gardens, groves and lakes and tanks, a paradise of rivers and mountains and woods. Wise architects have laid it out, and its people know of no oppression, since all their enemies and adversaries have been put down. Brave is its defence, with many and various strong towers and ramparts, with superb gates and entrance archways, and with the royal citadel in its midst, white walled and deeply moated. Well laid out are its streets, squares, cross-roads and market-places. Well displayed are the innumerable sorts of costly merchandise with which its shops are filled. It is rightly adorned with hundreds of almihalls of various kinds and splendid with hundreds of thousands of magnificent mansions, which rise aloft the mountain peaks of the Himalayas. Its streets are filled with elephants, horses, carriages and foot-passengers, and crowded by men of all sorts and condition— Brahmanas, nobles, artificers and servants. They resound with cries of welcome to the teachers of every creed, and the city is the resort of the leading men of each of the different sects. Shops are there for the sale of Benares muslin, of Kotumbara stuffs, and of other clothes of various kinds and sweet odours are exhaled from the bazaars, where all sorts of flowers and perfumes are tastefully set out. Jewels are there in plenty and guilds of traders in all sorts of finery display their gods in the bazaars which face all smorters of the sky."

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We are not in a position to state the exact nature of the connection of Menander with the house of Euthydemus. In the Milindapanha, he is described as belonging to a royal family. However, it appears that he was a commoner. It is possible that he was connected by marriage with the house of Euthydemus. Prof. Rapson was of the view that Menander married Agathocleia, the daughter of Demerious and sister of Agathocleia and others. His son was Strato I who was a minor at the time of the death of Menander. His queen Agathocleia was the royal regent during the minority of her son. The conclusion was based on a study of certain types of the coins of Menander. Whitehead has challenged the view of Rapson but Dr. J.N. Banerjea thinks that the view of Rapson is correct.

The Greek writers tell us that Menander was a great conqueror. He is stated to have conquered more nations than Alexander himself. From the great variety of the coins of Menander and the wide area of their distribution, it is concluded that he was the ruler of many kingdoms and was also a great conqueror. It is possible that the Yavanas, under his leadership, genetrated as far as Central India where he was defeated by Prince Vasumitra on the river Sindhu as stated in the Malvikagnimatram. It is contended that Menander must have recovered from the house of Eucrtides some of the lost possessions of the house of Euthydemus in the Kabul Valley where his coins have been found. He must have followed the expansionist policy of his house towards the south-east. We have come across a large number of his coins from the western districts of Uttar Pradesh. His coins are also known to have been current in Kathiawar. We are told by a high authority that Menander "crossed the Hyphanis to the east and reached the Isamus The term "Hyphanis" was probably the same thing of the Beas river. The term 'Isamus' seems to be a Greek corruption of Prakrit Ichchumai, a river of the Panchal country often identified with the modern Kalmadi running through Kumaun, Rohilkhand and the Kanauj region.

A casket containing two groups of Kharoshthi inscriptions has been discovered in the Bajaur tribal territory about 20 miles to the west of the confluence of the Panjkora and the Swat. One of these inscriptions refer to the reign of Menander. Some relics of Sakyamuni

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Buddha are said to have been installed in the casket for worship first by a prince named Viyakamitra, apparently a feudatory of Menander and afterwards by his son or grandson. All this points out to the hold of Menander over the Peshawar region and possibly also over the upper Kabul Valley. There was no independent Yavana ruler at Taxila or at Pushkalavati during this period. According to Dr. D.C. Sircar, the dominions of Menander appear to have comprised the Central parts of Afghanistan, North-West Frontier Province, the Punjab, Sind, Rajputana and Kathiawar and probably also a portion of Western Uttar Pradesh.

The Milindapanha tells us that Menander became a convert to Buddhism. It is contended that his court at Sakala became a centre of refuge for the Buddhist monks who were persecuted by Pushyamitra, the Sunga king. It is stated in the Divyavadana that Pushyamitra declared that whoever brought the head of a Buddhist monk at Sakala would be paid 100 Dinaras. As Menander was a zealous Buddhist, there is nothing strange in his giving protection to the Buddhists who might have been persecuted by the Sungas.

The Milindapanha gives us a dialogue between Milinda or Menander and Nagasena, the learned Buddhist monk. Very searching questions concerned with Buddhist metaphysics and philosophy were put by Menander to Nagasena and all of them were answered to his satisfaction. The result was that Menander was converted to Buddhism.

According to Dr. D.C. Sircar, Menander is usually assigned to the middle of the 2nd century B.C., but he actually seems to have ruled at a later date, probably about 115-90 B.C. Some scholars believe that Menander was the Yavana ruler who invaded Saketa and Madhyamika in the time of Pushyamitra. However, according to Dr. Sircar, they ignore the fact that the Gargi Samhita assigns the Greek invasion of Madhyadesa and eastern India to a date soon after the reign of the latter Maurya king Salisuka and probably before the accession of Pushyamitra in 187 B.C. As the reign of Menander is unanimously placed by scholars after the death of Demetrius which took place about 165 B.C., he may have been a later contemporary of Pushyamitra. Dr. Sircar is of the opinion that Menander could not be the Yavana king who invaded Madhyadesa

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and eastern India in the first quarter of the second century B.C. It is stated in the Milindpanha that Menander flourished 500 years after the Parinirvana. Some authorities have suggested that Menander was a later contemporary of Eucratides because "some of their square copper coins are so similar in style that they may reasonably be assigned not only to the same general period, but also to the same region - a region which must have passed from one rule to other." Dr. Sircar points out that the similarity or dissimilarity of coin types appears to be due more to local and other reasons that to their being contemporaries. Dr. Sircar is of the opinion that as Menander probably flourished after the immediate successors of Demetrius, the begining of his rule has to be assigned to a date later than the middle of the second century B.C.

It has been rightly pointed out by Prof. Rapson that the fame of Menander as a great and just ruler was not confined to India alone. Some two centuries after his time, Plutarch recounted to the Greek world the story how, after his death in camp, the cities of his realm contended for the honour of preserving his ashes. To quote Rapson, "It is thus as a philosopher and not as a mighty conqueror, that Menander, like Janamejaya, king of the Kurus, and Janaka, king of Videha, in the Upanishads, has won for himself an abiding fame." The Milindapanha pays the following tribute to Menander :

"As a disputant he was hard to equal, harder still to overcome; the acknowledged superior of all the founders of the various schools of thought. As in wisdom so in strength of body, swiftness and valour there was found none equal to Milinda in India. He was rich, too, mighty in wealth and prosperity, and the number of his armed hosts knew no end."

According to Prof. A.K. Narain, "The greatness and popularity of Menander are attested not only by the overwhelming predominance of its coins over those of other Indo-Greek kings, but also by the survival of his name in tradition. Surely he was the greatest of the Indo-Greek kings of India." (*The Indo-Greeks p. 100*).

Successors of Menander

At the time of his death. Menander seems to have been engaged in some war-like activity. We do not know who his rival was.

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However, he was succeeded by Strato I, who was a minor at the time of his accession to the throne. During the period of his minority, his mother acted as the regent. The death of Menander must have affected the fortunes of his dynasty and it appears that there was loss of territory. Strato I ruled for a long period. In the beginning of his reign, he was associated with his mother in administration. As an old man, he was associated with his grandson Strato II. We have a huge number of silver and copper coins of Strato II.

Antialkidas

From an inscription of Besnagar near Bhilsa in Malwa, we get a glimpse of another Greek king of Taxila, named Antialkidas. From the inscription which may be dated between 140 and 130 B.C., we learn that his ambassador Heliodoros dedicated a monolithic column, with the figure of Garuda (bird) at the top, to the God Vasudeva, a form of Vishnu. The importance of Besnagar column lies in the fact that it proves the antiquity of the Bhakti cult of Vasudeva. It also shows how the people of Greek race living in India often became Hinduised and adopted Hinduism as their religion.

Fall of the Bactrian Greeks

The Greek power was greatly weakened by the internal dissensions of the two rival houses of Demetrius and Eukratides. Hence, the Greeks could not stem the tide of foreign invasions. The Parthian conquered a portion of Bactria and their great king, Mithridates I threatened the Greek settlements in Afghanistan and the Indus Valley. In the Punjab, the rule of the Greeks was supplanted by that of the Sakas. According to Justin, the final collapse of the Greeks was brought about by the Parthians. The last known Indo-Greek king was Hermaios, who succumbed to the Kushan chief, Kadphises I.

Sources of Information

Our chief sources of information about the Indo-Greek kings is the evidence of coins. The transference of Greek rule from Bactria is unmistakably indicated by a change in the style of the coins. In Bactria, the coins were purely Greek in character and were struck

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with the Greek standard of weight. In India, on the other hand, the coins became bilingual to suit the requirements of the conqueror as well as of the conquered. They were struck with Greek legends on the obverse with an Indian translation in Indian characters on the reverse.

Actually, the Indo-Greeks were the first rulers in India to issue coins which can be definitely attributed to the kings. This is not possible in the case of the early punch-marked coins, which cannot be assigned with certainty to any dynasty. The Indo-Greeks were the first to issue gold coins in India, which increased in number under the Kushans. The Greek rule introduced features of Hellenistic art in the north-west frontier of India. Gandhara Art was its best example in India.

Among the literary works, **Milinda Panho** holds great importance. This work deals with the conversion of Menander by Nagasena (who is also known as Nagarjuna). Menander had asked many questions relating to Buddhism. These questions and Nagasena's answers were recorded in the form of a book known as Milindar Panho or the Question of Milinda. The original text is now lost and the present work is a Pali translation of a copy made at a very early date in Sri Lanka.

Sakas (Scythians)

Sources of information: The Sakas and Parthians are always mentioned together along with the Yavanas in Indian literary works such as the *Ramayana,* the *Mahabharata* and the *Mahabhasya.* They supplanted the Greeks in north-west India and established an empire which included a considerable portion of Northern India and some parts of Western Deccan. The advent of the Sakas in India is proved by Chinese evidence which speaks of the Sakas occupation of Kipin. This place has been identified with Kapisa of which Gandhara was the eastern part. The Taxila copper plate of the year 78 of an unspecified era, and the inscription on the Mathura Lion Capital clearly indicate the presence of the Sakas in the Gandhara region as well as in Mathura. This epigraphic evidence is supported by the evidence of coins and that of Indian Literature. The Markandeya Purana refers to a Saka settlement in the Madhyadesh.

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This Sakas are also mentioned in the *Prasastis* of Gautamiputra Satkarni and Samudragupta.

The Saka's Migration

The original home of the Sakas was in central Asia where they lived in the region to the north of the river Jaxartes (Syr-Darya). The pressure of another nomadic horde, 'the Yuch-chi', compelled them to move towards the South. In the course of their southward march they burst upon Bactria and Parthia and occupied them. But the revival of the Parthian power under Mithridates II (123-88 B.C.) compelled them to move towards Seistan and the territory they occupied came to be known as Sakastan. Thence they pushed through southern Afghanistan and Baluchistan to the valley of the lower Indus. This region was known as Scythia in the time of Periplus. The lower Indus valley was their main base from which they moved up to conquer; the Greek kingdoms of the Punjab. But it should be noted that the Saka's penetration into India did not take place only by way of Sind and the valley of Indus. Chinese historians mention the Saka occupation .of Kipin or the Kapisa-Gandhara region. Besides, epigraphic evidence shows the existence of a Saka satrap in Kapisi and a Saka principality in the Hazara territory.

Maues

Saka kings: The earliest Saka kings mentioned in Indian inscriptions are Damizada and Maues or Moga of the Taxila plate. Very little is known about the former. Maues, however, was a powerful ruler. His coins have been found in many places in the the Punjab chiefly near Taxila. This shows that he conquered Gandhara from the Greeks. He assumed the title of Rajraja. This was not an empty boast for he was acknowledged by the governors of Chuksha near Taxila as their suzerain. Scholars have assigned to him dates ranging from B.C. 135 to 154 A.D.

Azillses

Azes I. Maues was succeeded by *Azes I* who conquered the Eastern Punjab from the Greeks. He thus completed the Saka conquest of the Greek territory in the Punjab. He struck coins on which the name of his successor Azilises appears. This shows that

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Azilises was at first a subordinate colleague of Azes and then became his successor. Azilises was succeeded by Azez II after whom the sovereignty of Indian border-land passed to Gondophernes, a Parthians.

Satraps of Taxila

Northern Satraps: The Saka-Pahlava kings of Satraps ruled their provinces with the help of military governors and Satraps or *Kshatrapes*. Such Satrapal families existed in Kapisa, at Chuksha near Taxila and at Mathura. These Straps are usually known as Northern Satraps. The Satrapal families of the north had a mixed nomenclature, some hearing Saka names, and others Palhava or Parthian names. Hence Dr. Thomas holds that these Northern Satraps were the representatives of a mixed Parthian and Saka domination. From the Taxila plate of the year 78 we learn that Liaka and his son, Patika, were the Satraps of Chuksha under the great king Moga. We come across another family of Satraps of the house of Indravarman. His son, Aspavarman, was a Satrap of both Azes II and Gondophernes. He, thus, formed a chronological link between the Saka and Parthian rulers.

Satraps of Mathura

Our information regarding the Satraps of Mathura is derived from the famous Lion Capital of that place. We get the name of **Rajuvula** whose title was Mahakshatrapa. From his coins we find that he assumed the title of "king of kings, the Saviour." This probably shows that he declared his independence. Rajuvula was succeeded by his son, Sodasa. He was a Satrap during his Father's life-time. But on the death of his father he assumed the higher title of Mahakshatrapa. His accession may be dated in 15 A.D.

Nahapana was the Greatest of the Satraps of Maharastra

Western Satraps: Another Satrapal family, known as the *Kshaharatas* ruled in Maharastra and portion of Western India with perhaps Nasik as their capital. The earliest known ruler of this dynasty was Bhumaka who was a Kshatrapa or Satrap of Kathiawar. The

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greatest of the Kshaharata Satraps was **Nahapana.** A number of inscriptions discovered near Nasik prove that he aggrandised his dominions at the expense of the Satavahanas and wrested from them a considerable portion of Maharastra. From the inscriptions of his son-in-law, Ushavadata, it appears that Nahapana's political influence extended from Poona and North Konkan to Kathiawar, Malwa and Ajmer. According to some scholars the Saka era of 78. derives its name from the Saka princes of Nahapana's family. From the Nasik and other records it appears that Nahapana reigned during the period 41-46 of an unspecified era. Rapson refers these dates to the Saka era and as signs Nahapana to the period 119-14 A.D. Numismatic evidence shows that Nahapana was overthrown by Gautamiputra Satkarni who restored the power and glory of the Satavahanas.

Satraps of Ujjain

Besides the Kshaharatas of Mahavastra, there was another dynasty of Saka Satraps in the west whose capital was at Ujjain. This dynasty has been designated by Rapson as Karddamaka, probably a Chashtana Persian term. The first Mahakshatrapa of this line was **Chashtana,** son of Yasomotika. He flourished about 130 A.D. and was probably a viceroy of a Kushan province. This is indicated by his foreign title and the use of the Kharosthi alphabet on his coins. He associated his grandson, Rudradaman, in the government of his territory.

Extent of his Dominions

Rudradaman (130-150 A.D.) was the greatest ruler of this family. He won for himself the title of Mahakshatrapa by restoring the prestige of his house which was dimmed by the hostility of a neighbouring power, possibly Gauamiputra Satkarni. He gave his daughter in marriage to a Satavahana prince. But this did not prevent hostility with his southern neighbour. From the Junagadh inscription we know that he twice defeated Satkarni, lord of the Deccan. His wars but did not completely crush his power. Some scholars hold that Satavahanas, the defeated ruler was his son-in-law, Vasisthiputra Satkarni, son of Gautamiputra, while others maintain that he was Pulumayi. As a result of his war with the Satavahanas he conquered

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from them considerable territory. The Junagadh inscription mentions the names of places over which he held way. These included Malwa, Kathiawar, Gujarat, Cutch, Marwar North Kaonkan and the Lower Indus Valley. He also conquered the Yayudhieyas who lived along the Sutlej. Thus, he proved himself a mightly conqueror.

Rudradaman was an Enlightened King

To his military abilities, Rudradaman added defined intellectual accomplishments. He studied Polity, Grammar, Logic and Music. He was an able ruler and carried on the government with the help of a staff of qualified officials. One of his officials constructed a new dam on the Sudarsana Lake at Girnar and the whole expense was met by the royal treasury without oppressing the people by taxes and forced labour (Visti). This shows the enlightened character of Rudradaman's rule. He never indulged in blood-shed except in battle.

Decline of the Saka Power

We have a long list of Rudradaman's successors who continued to rule till the time of the Guptas. But their power gradually declined owing to disputed successions, internal feuds and attacks of powerful neighbours. Power gradually fell into the hands of Abhira chieftains. The extension of Sassanian supremacy to portions of North-Western India might have something to do with the decline of the Saka power. This decline is indicated by the fact that the title of Mahakshatrapa remained in abeyance from 295 to 340 A.D. About the middle of the fourth century A.D. the Sassanian hold on the distant Indian provinces became weak and we find that in 348 A.D. Rudrasena III revived the higher title styling himself Maharaja Kshatrapa. But this revival of the Saka power was short-lived for Chander Gupta II put an end to the Saka rule in the west. He defeated and killed the last Saka ruler and conquered Malwa and Kathiawar.

The Kushanas

After the downfall of the Mauryan empire, North India remained politically divided till the rise of the Gupta empire, Pushyanitra Sunga who usurped the throne of Magadha has been credited by many historians of protecting Magadha from foreign invaders but failed to

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revive its glory. The same way the Satavahanas and the kingdom of Kalinga certainly succeeded in creating strong states in parts of the south but failed to create long standing empires. Thus, being politically divided, India provided an opportunity for foreign invaders to penetrate deep into the Indian territories for the first time after the coming of Aryans. However, India neither succumbed to foreign invaders permanently nor permitted its culture to be overpowered by them. Rather, after, some lapse it again revived its political power and succeeded in strengthening its culture. The period between the Mauryas and the Guptas may not be glorious from the point of view of political solidarity which was not always possible but it proved quite important in certain other respects.

Primarily, Indian culture proved its strength not only in maintaining itself but in making alterations and additions and thereby further strengthening, itself. It exhibited remarkable capacity to absorb foreigners within itself. The Parthians, the Sakas and the Kushanas, who penetrated into India were all absorbed into the Indian society. Indian culture also got large converts in distant lands during this period. Buddhism, particularly the Mahayanism sect got patronage of the Kushana king Kanishka and spread into north-east reaching as for China and Japan. Hinduism followed its example and large areas of south-East Asia were brought under the influence of Indian culture the revival of Hinduism which ultimately reached its zenith during the period of the Guptas, started during this period under the patronage of the Sunga king, Pushyamitra. The period also witnessed the revival of republican kingdoms in different parts of India, particularly in the north-west after the downfall of the Kushana empire. Besides, art and literature also progressed. The art of sculpture which attained maturity during the period of the Guptas made notable progress during this age.

Thus, the period proved quite important from the point of view of the progress of Indian culture. In fact the foundation of its greatness which it achieved during the period of the Guptas was laid during this age.

The period was not devoid of great rulers as well. Kanishka, Kharavela and Gautamiputra Satakarani of this age proved powerful rulers who continued the heritage of great kings.

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Amongst foreigners, Indo-Greek rulers (More than thirty names of Indo-Greek rulers are known from the coins), the Sakas and the Parthians penetrated into India. After the Greeks, the Sakas, first of all, settled down in the Lower Valley of the river Indus, the area which was called the SAKA-DWIPA at that time. Afterwards, they penetrated into different parts of India. Later on, the place of the Sakas was taken by the Parthians, *i.e.* (SAKA-PAHLAVAS). Among these, KSHATRAPAS, the Kshatrapas of Taxila, Mathura, Nasik and Ujjaini became the most renowned.

In the first century A.D., the Sakas and the Parthians were overpowered by another invading race, the Kushanas. The Kushanas captured most of their territories, however, their western Kshatrapas in Malwa and Kathiawar peninsula who owed allegiance to the Kushanas continued to rule for a long time even after the fall of the Kushanas.

Thus, it is clear that though the Kushanas had snatched away the overlordship of North-West India from the hands of the Sakas and Parthians, they had not totally uprooted their numerous principalities under subordinate chiefs. After the downfall of the Kushanas, the western Kshatrapas of the Sakas again rose to power, particularly, under the rule of king, Rudoradaman, who successfully waged wars against the Satavahanas of the South. They were finally finished only by the rulers of the Gupta dynasty.

Kushanas

The Kushanas were the most powerful of all the foreign invaders that came to India. Like the Sakas, Greeks, the Kushanas also belonged to a foreign tribe. They established their rule in the North west part of India after destroying the Saka empire. They also made a significant contribution to the art and religion of the country.

Origin

China was inhabited by many tribes around 165 B.C. Yuchchi were one amongst them. They were forced to leave western China by another tribe called Hiung-Nu-Due to the Great wall of China, they could move towards east. In the process, they were divided into two groups, namely —

1. The Little Yuch-Chi Which migrated towards Tibet and

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2. The Great Yuch-Chi-migrated to Syr Doeya. After sometime, they were expelled from this region and shifted to Bactria. By this time the Great Yuch-Chi was divided in five groups namely-

   (*i*) Hieu-mi (*ii*) Shuang-mi

   (*iii*) Kuei-Shung (*iv*) Hi-tun

   (*v*) Tu-mi.

The chief of Kuei-Shung organised the other four groups into one compact group and marched towards India. The king is identified with Kujula Kadphises I.

Kadphises I

He was the first powerful ruler of the Kushana dynasty. He defeated all groups of his tribe and thus, established an empire which extended between the rivers, Oxus and Sindh. His empire comprised Bactria, Afghanistan, East Iran and the North-Western part of India. It is evident from his coin; that he defeated the last Yavana ruler and extended the Kushana empire upto Taxila. His life was full of struggles and wars. A good deal of controversy rage among the historians regarding the period of the reign of Kadphises 1. He died at the ripe age of about eighty years.

Kadphises II

His real name was Wema Kadphises. He was a brave and courageous ruler. He extended his empire from Taxila to many parts of Northern India. He followed the imperiatistic policy of his father. His empire touched the boundaries of the Roman empire in the west, China in the north and the kingdom of the Satavahanas in the South-east.

He had issued a large number of coins which tell about the power and religion of Kadphises II. He adopted the titles of 'Maheshvra', 'Sarva-Lokeshwra', 'Maharaja', etc. The reverse of his coin has representation of Lord Shiva. The observe of his coins represent him on a couch or standing sacrificing at an alter, or even riding a chariot drawn by two horses. He was probably the first king to introduce coins of gold in India.

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Kadphises II was succeeded by Kanishka who is undoubtedly the greatest king of all the Kushana rulers in India. Scholars like Thomas, oldenburg, Fergusson opine that the most reliable year of the accession of Kanishka was 78 A.D. According to the historians, Kanishka started a new era this year.

Kanishka

Kanishka has been accepted as an Indian ruler. His capital was Purushapura (Peshawar). Kanishka as the Kshatrapa (Governor) of the eastern Indian empire of Wema Kadphises. When Wema Kadphises died, there ensued a struggle between Kshatrapas of the different provinces in which ultimately Kanishka succeeded. Thus, Kanishka was intimately connected with the Indian soil from the beginning of his rise to power and started his career of conquest from Uttar Pradesh. Besides, by that time, the Kushnas were completely Indianised and so was Kanishka. Therefore, he has been rightly accepted as an Indian king.

His Conquests

At the time of his coronation, Kanishka got an empire consisted of Afghanistan, Bactria, a part of sindh and the regions of Parthia. He incorporated Rajasthan, Punjab, Malwa, Saurashtra and Uttar Pradesh into his kingdom. He also had a conflict with the rulers of Saket and Patliputra.

War with China

The most significant event of the Kanishka's reign was the war with China and the conquest of three Chinese provinces namely (*a*) Khotan (*b*) Kashgar and (*c*) Yarkand. In the first battle with China whose army was well equipped under the leadership of a capable general PAN-CHAO, tried to re-assert their influence on Kushanas Kanishka was badly defeated and compelled to pay the annual tax to Chinese emperor. After the death of Pan-Chao, his son Panchi-Yang became the general of the Chinese army. As a result of the second battle that ensued between China and Kushans, the chinese were defeated and Khotan, Kashgar and Yarkand were xtended to the empire of Kanishka.

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Kashmir. Kanishka was influenced by the natural beauty of the valley of Kashmir. He conquered Kashmir and annexed it to his empire. He also laid the foundation of a town Kanishkapur in the memory of his conquest.

Magadha. Buddhist sources reveal that Kanishka conquered a great portion of Magadhan empire. Kanishka was presented ASHVAGHOSH, the famous monk, whom he carried away to his capital. His Magadha conquest can be proved by his coins, which have been found in Gorakhpur and Gazipur.

Saka Kshtraps. Kanishka defeated the Saka Kshatraps and conquered Punjab and Mathura. Consequently, the Sakas gave up a part of Malwa province to Kanishka and acknowledged his sovereignty.

Extent of Empire. Kanishka's empire included territories in and outside India. His Indian territories included North-Western Frontier Province, Sindh, Punjab, Kashmir, Uttar Pradesh and probably some areas in Bihar and Bengal. Outside India, his possessions included: Afghanistan, Bactria, Parthia, Kashgar, Khotan and Yarkand.

Kanishka's Administration

Kanishka was a capable administrator. He kept this vast empire intact during his life-time. He himself ruled the territories around his capital Purushpura (Peshawar) while his KSHATRAPAS (Governors) ruled over distant provinces under his directions. These provincial governors enjoyed vast powers in relation to their territories, yet there is no evidence of any revolt against the emperor. Provincial governors were posted at Mathura, Banaras, Kausambi, Ayodhya and North Western province of India during the time of Kanishka. Peace and order prevailed in the vast empire of Kanishka.

Kanishka issued good number of coins. The script inscribed on them was not Kharoshthi as had been the case with the coins of earlier foreign rulers. The script on them was sometimes a corrupt form of Greek and sometimes Persian. His gold coins were similar to the coins issued by Roman emperors on which his own image was inscribed on the right side while on the reverse side, image of

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some God or Goddess was inscribed. Although Kanishka is regarded as a Buddhist, the reverse of his coins represent Greek, Sumerian, Persian, Elamite and different Indian deities which appear to point out the various forms of religion that prevailed in the different parts of his vast empire. On some copper coins, he was depicted offering sacrifice to a goddess.

Important Inscriptions of Kanishka

1. Peshawar (First Regnal Year)
2. Kosham (Second Regnal Year)
3. Sarnath (3rd Regnal Year)
4. Mathura (4th Regnal Year)
5. Sui Vihar & Jedda (Eleventh Year of his rule)
6. Manikayala (18th Regnal Year)
7. Mathura (23rd Regnal Year)
8. Sanchi Inscription (22nd Year of his reign) .

Sanskrit language and literature flourished under the patronage of Kanishka. His court was the centre of learning and great scholars of that time gathered there. Asvaghosha, Parsva, Vasumitra and Sangharaksha who were great scholars of time were at his court. Nagarjuna, the great exponent of Mahayanism and the celebrated physician of his age, Charaka also flourished at his court. Mathara, who was a shrewd politician of his age was his minister and the Greek engineer Agesitaus looked after his construction works.

The empire of Kanishka extended upto Central Asia in the west. Therefore, it helped in maintaining mutual political, cultural and trade relations between India and its western neighbours as far as China and the Roman empire. India maintained brisk trade with western states both by sea and land. The Indians exported luxury articles to the Roman empire and brought back so much gold to their country that the Roman scholar, Pliny expressed regrets at the plunder of the gold of his country by the Indians. This favourable foreign trade and peace and order within the country resulted in increased prosperity to Indians.

Kaniska was a patron of arts. The stupa and the monastery built by him at Peshawar excited the admiration of Chinese and

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Muslim travellers many centuries after his death. He built a town near Taxila and probably the town of Kanishkapura in Kashmir was also established by him.

Architecture, painting and the art of sculpture progressed during the period of the Kushanas. The mural paintings of Ajanta-caves began to take shape during this period. But the greatest success was achieved in the field of sculpture. The Gandhara school of sculpture grew and progressed during this period. For the first time, the images of Buddha and Bodhisatavas were built In India. The Gandhara school was very much influenced by the Greek or Hellenistic art of sculpture. Therefore, the images of Buddha were built so beautifully that these could be favourably compared with the images of Apollo, the Greek God of beauty. Beside, the Mathura and the Amravati schools of sculpture also grew up during this age and beautiful pieces of sculpture were built at different places under these different schools.

KANISHKA AS THE FOLLOWER OF BUDDHISM

Although Kanishka embraced Buddhism and gave patronage to the Mahayana branch of Buddhism, yet he followed religious toleration. It is evident from the coins also that the rulers of the Kushana dynasty followed the policy of religious toleration. At the same time the Kushan period, it can be said, was the era of religious awakening. Remarkable progress was made in the domain of religion during that period.

It is widely believed that after his victory over Magadha, he become a Buddhist. Most probably, Ashvagosha, a Buddhist scholar, won his heart and Kanishka became a followers of Buddhism. Kanishka took the following steps for the promotion of Buddhism :

1. After Kanishka embraced Buddhism, he gave royal patronage to the Mahayana branch of Buddhism.
2. But the most remarkable event in the domain of religion during his period were the birth of Mahayanism.

   The Buddhism was losing its popularity as the Buddhist monks became ease loving and rarely performed their religious duties. Besides, people of different religions entered

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fold of Buddhism. So, it became necessary to bridge the religious differences.

Under these circumstances, Buddhism was divided into two branches— Mahayana and Hinayana. Mahayanism recognised Buddha as a God. In other words, Mahayanism believed in the divinity of Buddha, and in the efficiency of prayer, while Hinayanism represented Buddha only by symbols.

As a consequence of the birth of the new school of Mahayanism, Buddhism became more popular than before. People now made statues of Buddha and workshipped him as a God.

3. Kanishka was very respectful to the Buddhist scholars and kept them in high esteem. Ashvagosha, Nagarjuna and Vasumitra were the great Buddhist scholars who adorned his court.

4. Kanishka repaired many old monastries and built several new ones. A lot of money was given to the monks for their maintenance. He also built a number of stupas in the memory of Lord Buddha. The monastries and Viharas became great centres of Buddhist learning.

5. Kanishka convened the fourth Buddhist council which was attended by about 500 monks and scholars. The Council was held under the presidentship of Vasumitra and Vice Presidentship of Ashvagoshia.

There is no agreement on the place at which the Council was held at either of two places-Kundenvanta near Srinagar in Kashmir and Jullundhur in the Punjab.

The primary objective for holding the council was to remove the religious differences. The entire Buddhist literature was reviewed and royal patronage was given for the production of Sanskrit literature.

Huge commentaries of the TRI-PITAKA *i.e.* three religious books granths of the Buddhist were prepared. The proceedings were written and compiled in a book named

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'Mahavibhasa'. The book is called the Encyclopaedia of Buddhism.

Taranath, a Tibetan historian states that the Buddhist Council settled the dispute among 18 schools of Buddhism.

6. The growth and origin of the Gandhara art was the most significant feature of the Kushan period. The territory of Gandhara was the main centre of this art. The new theory of Buddhism i.e. Mahayanism, was responsible for the growth of this art.

   In fact, the Gandhara style originated in Bactria and Parthia under the Greek rulers. In this art the statues and images of Lord Buddha were constructed according to the Greek technique, but the idea, personalities and spirit were Indian. That is why, the Gandhara art is also known as the Indo-Greek art.

   Mahayanism was the main theme of this art. Full size statues of Buddha and images of the Kushan rulers were produced by employing this new style of art. These statue images were made of black stone. The different parts of the body, especially, muscles and moustaches, were shown in natural setting. Besides this the clothes, hair style, decoration and ornamentation clearly indicate the influence of the Greek style. The statues of Buddha appear similar to the statues of Greek God, APOLLO. Actually, the Gandhara art is a lively commentary on the life and deeds of Lord Buddha.

7. Like Ashoka, Kanishka also sent Buddhist monks and scholars to spread Buddhism in countries like Tibet, China, Japan and Central Asia.

8. The city of Mathura was made beautiful with a large number of sculptures.

   An important relic of this period is a headless statue of Kanishka. Kanishka built many public buildings and Buddhist monastries at his capital, Peshawar .. He got erected a great relic tower at his capital-It was a super structure of wood in 13 storeys to a height of at least 400 feet.

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Thus, like Ashoka, Kanishka was the follower of Buddhism. But while Ashoka was a Hinayanist, Kanishka was a Mahayanist. Moreover, Kanishka didn't imbibe the spirit of non-violence and its teachings in any part of his life and openly waged conquests and extended.

Therefore, the period of Kushana rulers occupies an important place in the history of India and amongst the Kushna rulers, Kanishka certainly has a place of primary importance. He built a strong and vast empire and administered it well. The close contacts with the western world during this period helped in economic and cultural progress in India. He created those conditions which helped in the progress of various arts, literature and religion that achieved perfection in the age of the Guptas. Indeed, Kushana age was a period of great literary activity. It is proved by the works of Ashvagosha (SAUDERANAD-KAVYA, BUDDHA-CHARITA AND SARIPUTRA-PRAKARNA), NAGARJUNA (PRAJAN-PRAMIT-SUTRA-SHASTRA and MAHA VIBHASA-SHASTRA) and others. It was also a period of religious ferment and missionary activity. It witnessed the development of Saivism and the allied cults of Karttikeya, of the Mahayana form of Buddhism and the cults of Mihira and Vasudeva Krishna, and it saw the introduction of Buddhism into China by Kashyapa Matanga (61-167 A.D.) The dynasty of Kanishka opened the way for Indian Civilisation to Central and Eastern Asia.

Causes of the Rise of the Mahayana School of Buddhism

Transformation of Buddhism: From the Gandhara sculptures as from the coinage of Kanishka, it is quite clear that in Kanishka's time Mahayana Buddhism undergoes considerable transformation. Primitive Buddhism, which the Buddha preached and Asoka spread far and wide, was a purely Indian product unaffected by any foreign influence. But when the religion was propagated far and wide, some changes became inevitable. This change was necessitated by the fact that Buddhism had to adapt itself to the taste and requirements of the people of various nationalities. In this process of adaptation it absorbed many beliefs and practices quite opposed to the spirit of primitive. The new school of Buddhism is known as the *Maha-*

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yana or Great Vehicle to distinguish it from the primitive form of changes is known as the Hinayana. Buddhism, in attempting distant conquests was exposed to the influence of foreign creeds, specially of polytheistic ideas of many actions.

Influence of Foreign Creeds Led to Changes in Buddhism

In the Mahayana from Buddha figures as a God.

As the result of the complex interaction of many foreign creeds, Buddhism was practically changed into a new religion. The most striking feature of this new Buddhism was that the Buddha came to be regarded as a god, attended by a hierarchy of *Bodhisattuas* and other beings, 'acting as mediators' between him and sinful men. In a word, instead of being looked upon as a great teacher to be revered and follow the Buddha was defied and worshipped as a living Saviour. *Nagarjuna* was the exponent of this new creed of the Mahayana school.

Eminent Buddhist Authors in Kanishka's Courts

Primitive Buddhism (Hina-yana) ignored the Divine but this new Buddhism made Gautama a god.

Art and Literature in Kanishka's time :. The name of Kanishka is associated with three eminent Buddhist writers, *viz., Nagarjuan, Asuaghosa* and *Vasumitra*. Nagarjuna was the author of several philosophical treatises in which he expounded the doctrines of the Mahayana system. Asvaghosha was many-sided genius-a scholar, a poet, a musician and a religious controversialist. His two best known works are *Buddhacharit* and *Sutralankara*. Vasumitra's work, Mahavidhasha Sastra, is an encyclopeadia of Buddhist philosophy. Charaka, the most celebrated author of Indian system of medicine is reputed to have been the court physician of Kanishka.

Kanishka— A Patron of Architecture

Kanishka was a great builder and a liberal patron of architecture and sculpture. At Peshawar, he built a huge tower four hundred feet high. He built a town at Kashmir which is still known as Kanishkapur.

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The city of Mathura was adorned with many fine buildings and artistic sculptures during the reigns of Kanishka and his successors. Near Mathura several statues have been found including a remarkable portrait statue of Kanishka. These works were not in any way affected by Greek influence. Much of the best work of the well-known Gandhara style of arts was executed in the reigns of Kanishka and Huvishka.

Coins and Inscriptions

Sources of information: The chief sources or our information regarding the Kushan kings are coins, inscriptions, sculptures and the Buddhist legends. Almost all the Kushan kings issued numerous coins of varied descriptions. From the type of these coins as well as from the area of their distribution, we get clues regarding the dates of the Kushan kings and the extent of their dominions. The coinage of Kushan kings is specially important in ascertaining their religion. Inscriptions found at Mathura and other places give the names and dates of Kushan kings, which confirm Kalhana's account of them. The Sui Vihar inscription tells us something about extent of Kanishka's dominions. The Tibetan tradition concerning king Vijaykirti of Khotan helps us to ascertain the date of Kanishka and his conquests in Eastern India. The Chinese historian, Fan-Ye, gives details of the conquests of the two Kadphises kings. The Gandhara sculptures afford illustrative comments on the state of the religion of the period.

Significance of the Age of the Kushans

Importance of Kanishka's reign. The reign of Kanishka forms a very important chapter of the history of India. It saw far-reaching developments in many respects.

1. **Spread of Indian Civilization.** The consolidation of the Kushan power over a vast dominion revived the idea of a great empire. Increasing use of Sanskrit in his inscriptions led to the disappearance of the Kharosthi script in the old Yueh-chi-kingdom. Kanishka's conquests opened the way for the intensive spread of Indian civilisation in Central and Eastern Asia.

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2. **Arts & Letters.** Kanishka was no barbarian conqueror. He assimilated Indian culture and became an active patron of Indian religion, Indian arts and Indian scholarship. The result was that the age of the Kushans witnessed literary activity as is clearly proved by the works of Asvaghosha, Nagarjuna and other celebrities.
3. **Religious Developments.** In the domain of religion there was also great ferment which led to the development of the *Mahayana* form of Buddhism, of Saivaism and of the cult of Vasudeva Krishna. There was also great missionary activity and the period saw the introduction of Buddhism in China by Kasyapa-Matyanga (61-67 B.C.).

Huvishka, Vasudeva

Kanishka's successors: The immediate successor of Kanishka was *Vasishka* from whose inscriptions we learn that he had control over Mathura and Eastern Malwa. He died after a short reign and was succeeded by *Huvishka.* The empire. of Huvishka was almost as extensive as that of Kanishka and included Kabul, Kashmir and Mathura. But he perhaps lost his hold over the lower Indus valley which was occupied by Rudradaman, the great Saka Strap of Ujjain. He built a town in Kashmir and named Huskpura after him. He was a Buddhist and built a splendid monastery at Mathura. Numismatic evidence shows that like Kanishka he honoured a mixed assortment of Greek Iranian and Indian deities. Huvishkn had apparently a colleague revival in a ruler named Kanishka in an inscription discovered in Ara in the Peshawar district. The identity of this Kanishka of the Ara inscription not clear. Some scholars refer him to the great, Kanishka while others regard him as a different ruler. The last great Kushan king was *Vasudeva I* who ruled from about 152 to 176 A.D. He was not a Buddhist but a Hindu, being a worshipper of Siva. This is proved by his coins most of which bear the image of that deity. Most of his inscriptions have been found in the Mathura reign and so it seems that he gradually lost touch with the north-western provinces of the Kushan dominion.

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Later Kushans

Fall of Kushans : After Vasudeva the Kushan empire lost its unity and began to break up. About the middle of the third century A.D., we hear of four separate Kushan kingdoms, nominally dependent on the Yueh-chi but practically independent. These were the Oxus region, Kipin or Kapisa, Kabul and India proper. This disintegration of the Kushan empire was followed by its decline owing to the rise of the Sassanian dynasty of Persia. Inscriptions prove that the Sassanian monarchs established their suzerainty over Bactria Sakasthana and North- Western India. In India the Kushan power was supplanted by that of the Nagas who ruled over Mathura and Padmabati in the Gawalior region. Some petty Kushan princes continued to rule in the Kabul valley and in some obscure parts of the Indian border land and they had to feel the might of the Gupta emperors who ousted the Sassanian supremacy from the frontiers of India. After the fall of the Guptas the Kushans had to fight hard against the Huns and subsequently against the advancing power of the Muslims. These later Kushans had their strongholds in the Kabul valley and at Ond or Ohind in Gandhara. They were finally swept away by the Hindu Shahi kings of the Punjab towards the close of the ninth century A.D.

IMPORTANT QUESTIONS

1. Who was Menader? Write a brief note on his conquests and the extent of empire.
2. Discuss in brief the origin and early history of the Kushans.
3. Who was Kanishka? Discuss his contributions to Buddhism.
4. Explain the various conquests of Kanishka. Discuss his contribution in the field of Art and Literature.

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6

THE GUPTAS

Objectives:

- The origin and Rise of the Guptas.
- The conquests and administration of the Gupta kings.
- Critical estimate Gupta Period as the Golden Era in Indian History.
- Post-Gupta history.

The period of the rule of the Guptas has been regarded as one of the most glorious periods of Indian history. After the fall of the Maurya-empire, the Kushanas certainly succeeded in providing unity to a large part of the north-west India and the Satavahanas in the South also kept alive the ideal of a big empire, but the aim could not be fulfilled till the rise of the Gupta in Magadha in the fourth century A.D. The Guptas destroyed most of these small kingdoms both monarchical and non-monarchical, and established a big empire in North India which provided it political unity for at least two centuries. The Guptas finally eliminated the foreign rule of the Sakas and the Kushanas from the Northwest of India and successfully checked the invasions of the Hunas from the north-west for a long time.

One after another the great Gupta rulers not only provided political and administrative unity to North India alone but also forced the Vakataka and the Pallava rulers of South India to accept their superiority and therefore, influenced their polity and administrative system. Besides, economic prosperity and intellectual progress were other important features of the Gupta-age which brought about

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progress in science, arts, religion and literature and every field of life. The revival of Hinduism, the spirit of religious toleration, the growth of Sanskrit language, fine arts and science, which all enriched the Indian culture infiltrated in the countries of North-West and South-East Asia which helped in the formation of Greater India.

All these achievements in various fields have placed the Gupta-age amongst the most remarkable periods of Indian history and it has been rightly regarded the golden age of ancient India.

THE GUPTAS

In the post-Mauryan period two large state structures had emerged, one was that of Kushanas in the north and other the Satavahana state in the Deccan. Although the Kushanas and Saka Chiefs continued to rule even in early fourth century A.D. their power had become considerably weak; and the Satavahana State had disappeared before the middle of the third century A.D. The political vaccum was however, filled with minor powers. Under such circumstances the Guptas, a family of uncertain origin began to emerge as an empire from the beginning of the fourth century A.D.

SOURCES OF THE HISTORY OF THE GUPTAS

The veil of oblivion that shrouded the glorious past of India was lifted slowly after the last quarter of the 18th Century with the hard work of many scholars working to reconstruct the history of India. The major credit for power work in this direction goes to western scholars like William Jones. James Princep. whose work was later carried on by a host of other scholars like Dr. V.A. Smith. J.F. Fleet. R.C. Majumdar. A.S. Altekar. etc. It is due to their hard labour that we have ample material for the reconstruction of our ancient history. Though much has been written since then but a critical study and proper interpretation of the Material made available till today is still insufficient. For the convenience of treatment, we may divide the survey of our source Material into the following categories:

1. Inscriptions
2. Seals and Monuments
3. Corns
4. Literature.

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1. Inscriptions. Inscriptions form the most important material for the reconstruction of the political history of ancient dynasty of the Guptas. Before the discovery of the Gupta Inscriptions, we did not know the name of a single Gupta king. The order of succession has been determined entirely on the basis of genealogies contained either in their inscriptions or in their seals. The Gupta inscriptions which consist both of royal and private records and are found on stone slabs, on pillars, pedestals of statues, copper plate grants and even on an iron pillar. Important inscriptions include:

(*a*) **Allahabad Pillar Inscription:** Harisena, the court poet of Samudragupta, was the writer and composer of this inscription. It was cut on the Asoka's pillar in Allahabad. It comprises one sentence only which is spread over thirty-three lines. This inscription throws flood of light on Samudragupta's conquests, to be precise, nine in the north and eleven in the south.

(*b*) **Mehrauli Pillar Inscription:** This inscription found at Mehrauli near Delhi describes the achievements of a king named Chandra, Most of the historians believe that 'Chandra' indicates Chandragupta Vikramaditya.

Besides the above mentioned important inscriptions include:
— Udyagiri cave Inscription
— Sanchi Inscription
— Gadhera stone Inscription
— Junagarh Rock Inscription
— Indore copper plate Inscription
— Bhitari Pillar Inscription.

2. Seals and Monument: Just like inscriptions, seals and sealings too form an important source of historical information for the Gupta history. The most notable of such a seal is the well known Bhitari seal of Kumaragupta III, made of an alloy of copper, silver and a small quantity of gold.

The discovery of this seal in 1889, is a landmark in the reconstruction of the Gupta history. Up to that time, the last known emperor of the imperial Gupta line was Skandagupta, the son and successor of Kumaragupta I. But this seal carried the genealogy

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further, adding two more generations and three new names of rulers viz. Purugupta, son of Kumargupta, his son Narasimhagupta whose son and successors was Kumaragupta III.

Besides, the seals and sealings of individual rulers and the members of their families, a large number of these discovered from Basarh. Nalanda and Bhita throw welcome light on the administrative set up of the Gupta period.

The important Monuments of the period are:

(*a*) Image of Buddha at Sarnath

(*b*) Temples at Udayagiri, Pathari, Deogarh, Aihole.

(*c*) Badami Caves.

These monuments are living examples of the artistic development of the Gupta age. From the temples of the Gupta period we come to know that the people worshipped different gods, according to their choice. such as, Vishnu, Shiva, Durga, Buddha, etc. Similarly, the paintings of Ajanta and Ellora caves reveal the cultural and artistic advancement of that age.

3. Coins: Numismatic evidence is an important and indispensable source of the Gupta dynasty. In some cases, the coins constitute the primary evidence. The importance of coins for the study of economic conditions is too obvious. The vast number and varieties of the Gupta gold coins by themselves indicate the high state of economic prosperity under the imperial Guptas proving their regime literally as the golden age of India. The coins throw light on the political, cultural and the religious history of the time.

It is evident from the coins of Samudragupta that he was a great warrior and he assumed the title of 'Parambhattaraka'. In the same way, the images of Vishnu and Laxmi have been found on the reverse of the coins of Samudragupta and Chandragupta II. It indicates that the Gupta rulers were the followers of Vaishnavism.

The style and fabric, metallurgy and metrology of the coins also indirectly furnish useful historical evidence. The fine fabric and high artistic merit of the coins indicate the political stability and the progress in art. The existence oflarge number of Roman gold coins in India, for instance, proves the flourishing trade between India and the west.

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4. Literature :

(*a*) **Sanskrit Literature :**

(*i*) **The Puranas :** The four puranas are important to chart the history of the Guptas. They are Vishnu Puran, Vayu Puran, Matsya Puran and Brahmanda Puran. The Puranas provide us information about the provinces and their boundaries under the Guptas. However, the historicity of the Puranas is clouded under great deal of controversy.

(*ii*) **Banabhatta's Harshacharita :** Though the subject matter of this book relates to the period of Harshavardhan, we also get some knowledge of the relations of the later ruler of the Gupta dynasty with the Vardhan dynasty.

(*iii*) **Devichandram Guptam :** Fragments of this Sanskrit drama. 'Devichandra Guptam' of Vishakhadatta was first noticed by Sylvain Levi. However, the historical information revealed by these fragments was highlighted by A.S. Altekar and D.R. Bhandarkar. These fragments revealed the existence of the king Ramagupta, who preceded Chandra Gupta II.

(*iv*) **Mudraraksha of Vishakhadatta** also provides valuable information regarding the history of the Gupta.

Other important works include KAMUDIMA-HOTSAVA, Kathasaritasagar, a Rajarangini, Harivamsa, etc. also form important sources for the said period.

(*b*) **Foreign Accounuts:**

(*i*) **Fa-hien :** Fa-hien was a Chinese pilgrim who travelled in India during 399-414 AD, Fa-hien's work known as FO-KUO-KI (Record of Buddhist kingdoms) is written in Chinese. It is undoubtedly, the objective source of information on the administration of the Guptas,

(*ii*) **Hiuen Tsang :** The other Chinese pilgrim Hiuen Tsang who came to India in A.D., 629 wrote a more detailed

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account of contemporary India in his work SI-YU-KI. But so far as the Gupta history is concerned, we have only a single reference of a Late Gupta king Baladitya, who is said to have defeated the Huna ruler, Mihirakula.

(*iii*) **1- Tsing :** The account of this Chinese pilgrim, who visited India in AD, 671-72 throws some welcome light on the problem of the original home of the Guptas.

(*iv*) **Alberuni :** Alberuni came to India with the invader, Mahmud of Ghazni. He studied Sanskrit Literature and Language and has written in detail about ancient India in his book 'KITAB-UL-HIND'.

(*v*) **Mujmal-Ut- Tawarikh :** It was translated into Persian from an Arabic work by Abul Hasan Ali. Its story seems to have been based on the Ramagupta episode.

Sri Gupta

Sri Gupta was the first king of the dynasty with the title of Maharaja or Adhiraja and the founder of Gupta dynasty. From the Allahabad Pillar Inscription, he was known as 'Sri Gupta', I-tsing also saw the ruins of 'Chini Mandir', a temple for Chinese pilgrims built by him near Shikhavana. But, apart from his name, no details of Sri Gupta is available to us, Ghatotkacha, who came to power after his death did not also succeed in attaining imperial status.

Chandra Gupta I (320 to 335 A.D.)

Chandra Gupta was the first eminent ruler of the Gupta dynasty. He assumed the title of 'Maharaj adhiraj a'. During his brief rule, he succeeded in raising the power and prestige of his dynasty and, thus, he laid the foundation of this greatness.

The most important event of his life was his marriage with a Lichchhavi Princess, Kumaradevi. His successor, Samudra Gupta, was his son from this princess. Special significance was attached to his manage with her. Gold coins were issued by him which depicted the names and figures of Chandra Gupta and Kumaradevi on one side, and on the other, a Goddess seated on a lion with the name of the Lichchavis inscribed by its side. Allan and certain other historians

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maintain that this marriage had increased the social status of the Guptas. But, majority of the historians donot accept this view. Dr. V.A. Smith says that this marriage had added to political influence of the Guptas. Dr. RC. Majumdar maintains that Lichchhavis were regarded lower caste kshatariyas Hence. this marriage could not enhance the social prestige of the Guptas. The marriage was beneficial to the Guptas not from any social point of view but from a political point of view.

But again, historians differ with regard to that political advantage. Dr V.A. Smith suggests that by means of this matrimonial alliance, Chandra Gupta succeeded to the power previously held by his wife's relations and secured a paramount position in Magdha. Dr. R.D. Banerjee says that after this marriage Chandra Gupta freed Magadha from the rule of Scythians.

But, the views expressed by Dr. Smith or that by Dr. Banerjee are mostly unacceptable to historians. The majority of Historians agree with Dr. R.C. Majumdar that this marriage united these kingdoms which certainly strengthened the power and resources of Chandra Gupta and helped him in his further conquests. After this, Chandra Gupta conquered Kosala and Kausambi. Thus probably, Chandra Gupta's empire included Bihar and a part of Bengal and Uttar Pradesh as for as Allahabad.

It is generally assumed. that the Gupta era which commenced from February 26. 320 A.D. (or in Dec. 319 A.D.) was founded by Chandra Gupta to commemorate his accession or coronation.

Nothing is known about the death of Chandra Gupta. Probably after placing Samudra Gupta on the throne, he became a hermit and died as such.

Samudra Gupta (App. 335/340-380 A.D.)

The primary source of information about the career and personality of Samudra Gupta is the 33-Line record prepared by one of his officers, Harisena and engraved on the Ashoka Pillar at Allahabad. However, useful information is also available from an Inscription at Iran (Madhya Pradesh) and also from the coins of

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Samudra Gupta. His father, Chandra Gupta, formally abdicated the throne in his favour in his later life. But as he was not the eldest son of his father, his claim was challenged by brothers, though his father, with a desire to avoid war of succession, had declared Samudragupta his successor in a royal durbar before all his assembled Chiefs and Nobles. One of his brothers, elder to him was, probably, KACH, who issued his coins (which have been discovered by now). But Samudragupta, succeeded in subduing them all and became the sole master of the kingdom of his father.

Conquests: Samudragupta proved to be a military genius, a great conqueror and a most successful commander who remained undefeated throughout his life. Dr. V.A. Smith called him "Indian Napoleon" Probably, he was more than that because he died unchallenged in the field of battle which Napoleon did not. Samudragupta desired to estabish an empire with extensive territories in the North and beyond that exerting influence over the entire Indian continent. He succeeded in it. He conquered and annexed those territories to his empire which were necessary to create a strong empire and could be effectively controlled. Beyond that he restored the conquered territories to their respective rulers once they accepted his sovereignty. As in the case of the south, far north-west and north-east, he realised the difficulty of keeping them in his direct control and, therefore, restored the territories of the vanquished rulers, thereby he succeeded in getting their respect and goodwill and also enhancing the sphere of influence. Besides, beyond this sphere of influence, he maintained good relations with neighbouring states, both Indian and foreign, which further increased his prestige in distant lands.

Dr. H.C. Raychaudhary has remarked, "It was the aim of Samudra Gupta to bring about the political unification of India and make himself an EKRAT or sole ruler of Mahapadma."

Samudragupta was, no doubt, a great ruler and the greatness of the Gupta dynasty began with him.

EXPANSION AND CONSOLIDATION

For the expansion and consolidation of the Gupta power, Samudragupta adopted an aggressive policy of conquests. This started

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a process which led to he formation of the Gupta empire. Following were the important conquests:

1. **CAMPAIGNS IN ARYAVARTA i.e. NORTH INDIA:** Some historians are of the view that Sarnudragupta carried his victorious campaign of Aryavarta (*i.e.,* area between the Vindhya & the Himalaya) at one time. However, some other historians, assuming that the Allahabad Prasasti mentions the conquests of Samudragupta in chronological order, have opined that there were two campaigns in North India. In the first attack he conquered three rulers of Aryavarta. viz, Achyuta, Nagasena and the third ruler belonging to the Kota dynasty. After defeating three rulers in the north, he made an assault on the South. Thereafter, he made a second attack over the kingdoms of Northern India and won over them all. There names have been mentioned in Allahabad Prasasti as :

   (*i*) Rudradeva (*ii*) Matila
   (*iii*) Naga Dutta (*iv*) Chandravarman
   (*v*) Ganpati Nag (*vi*) Nagasena
   (*vii*) Achyuta (*viii*) Nandian and
   (*ix*) Balvarman.

   However, the inscription is silent about the territories over which these kings ruled. But it is certain that he annexed all these territories to his kingdom and thus, adopted the policy of DIGVIJAY.

2. **CAMPAIGNS IN THE SOUTH.** The Allahabad inscription mentions twelve rulers from DAKSHINAPATH or South India who were defeated by Samudragupta. They were:

   - Mahendera of Kosala (Raipur. Durg, Sambalpur and Bilaspur districts),
   - Vyaghraraja of Mahakantara (Jeypore, forest region of Orissa),
   - Mantaraja of Kaurata (Probably Son pur area in Madhya Pradesh)
   - Mahendragiri of Pishtapura (East Godavari district)
   - Svamidatta of Kottura (Ganjam District)

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- Damana of Erandapalla (West Godavari district)
- Vishnugopa of Kanchi (Chingleput district)
- Nilaraja of Avamukta (Godavari valley).

Hastivarman of Vengi (Cellore in the Krishna-Godavari delta):

- Ugresena of Palakka (Nellore district)
- Kubera of Devarastra (Yellamanchiti in Visakhapatnam district), and
- Dhatanjeiy of Kushthal pura (possibly in North Arcot district a Tamil Nadu). But the underlying characteristic of his campaigns in South India was that he adopted the POLICY OF DHARAM VIJAYA. *i.e.*, first he had captured all the 12 rulers (GRAHANA) and then released them (MOKSHA). In other words, all conquered territories were restored to their respective rulers and these rulers acknowledged the supremacy of Samudragupta.

3. **CONQUEST OF THE AT AVIKA STATES:** These states were 18 in number. The Prasasti further says that he defeated Atavika states also. The territory extending from the district of Ghazipur (U.P) to the district of Jabalpur *i.e.* (M.P.) was called the Atavika states. Consequently direct contact was established between the Aryavrata and Dakshinapath.
4. **CONQUEST OF THE FRONTEIR STATES:** In another category, are mentioned the frontier states in 22nd line of Prasasti like Samatata (in South East Bengal), Kamrupa, (Assam), Nepal, Kartarpur and others.
5. **SUPPRESSION OF THE REPUBLICAN STATES:** The Republican states of the Malavas, Abhiras Yaudheyas, Madrakas, etc. were also suppressed by Samudragupta. They paid him tributes of all kinds, carried out his orders and paid him homage.
6. **RELATIONS WITH FOREIGN STATES:** There were foreign rulers of North-Western India like the later Kushanas and the Saka chief, and the residents of different island of

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countries including Sri Lanka. They all remained independent but their independence had to be approved by Samudragupta.

Extent of Samudragupta's Empire

Many of the claims made by Harisena, the composer of Prayaga prasasti, are highly exaggerated but many of the claims are also genuine. The military foundations of the Gupta empire were laid by Samudragupta; his successors built upon these foundations. Thus his empire extended from the Himalayas in the north to the river Narmada in the south, from the Brahmaputra in the east to the Chambal valley in the west.

In order to commemorate his magnificient conquests, Samudragupta performed Ashvamedha Yajna too.

Samudragupta's Conquest Over North Indian States:

1. Rudra deva — King of Aryavata
2. Matila — Naga Dynasty
3. Naga Dutta — Naga Dynasty, ruled over Mathura region
4. Chandra Varman — King of either East Bengal or Marwar
5. Ganpati Nag — Naga dynasty
6. Nagasena — Padmavati
7. Achyutta — Probably, a scion of a collateral branch of the Mathura family
8. Nandin — Naga dynasty
9. Balavarman — Naga dynasty

Samudragupta's victory over South Indian states:

1. Mahendra of Kosala
2. Vyaghraraj of Mahakantara
3. Mantraraj of Kerala
4. Mahendragiri of Pishtapur
5. Swamidutta of Kottura
6. Damana of Erandapalla
7. Vishnugopa of Kanchi
8. Nilaraj of Aramukta
9. Hastivarman of Vengi
10. Ugrasena of Palakka
11. Kuber of Devrashtra
12. Dhananjya of Kushthalapur.

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Analysis

It was he, who because of his successful military campaigns built up a vast empire and created an area of influence over the large part of Indian sub-continent. He thus, proved himself a brilliant general and a successful conqueror. His successful military career was primary responsible for building up that empire which reached its zenith during the reign of his son, Chandra Gupta II. Three types of coins represent him in a military garb. In one, he is depicted in complete military dress with a bow and an arrow in the hands, another, depicts him holding a battle-axe; and in the third, he is hunting a tiger. These figures suggest that he was a tall man of good physique with strong muscles and a fully developed chest.

Another type of coins depict the horse of ASVAMEDHA which proves not only his faith in Brahmanic religion but also his ambition of DIGVIJAYA (wars for conquests). Samudragupta possessed not only of powerful army but also a strong navy. That the far fetched kingdoms of Sri Lanka (ceylon) and that of South-East Asia solicited his friendship were its proofs.

Besides, Samudragupta was a cultured man, an efficient ruler and patron of art and literature. Harisena described him as a poet and a musician. He was titled Kaviraj as is engraved on the various types of his coins. On some other coins, he has been represented as playing on a Vina. Dr. R.C. Majumdar writes, "Brilliant both as a general and a statesman, Samudragupta also possessed many qualities of head and heart petter suited to a life of peaceful pursuit."

Samudragupta proved successful as a ruler as well. He not only protected his empire from foreign foes and maintained peace within its frontier but also helped in its progress. Art and literature progressed during his time. His coins represent the progress of fine art; while his patronage to scholars helped in the progress of literature. It is suggested that the great scholar of the age, VASUBANDHU lived during his time and got his patronage. Harisena described him as a kind and charitable ruler. He also restored the prestige of Brahmanic religion. Yet, he was tolerant to other religions. Meghavarma, king of Ceylon, was granted permission to build a monastry at Bodh Gaya for Buddhist pilgrims.

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Thus, the age of Samudragupta was an age of progress in almost all fields.

The all round progress, which ultimately gave the Gupta Age the title of Golden Age of Ancient India, really began with the period of Samudragupta. Dr. V.A. Smith writes, "Samudragupta was a man of exceptional personal capacity and unusual varied gifts. He stands forth as a real man, a scholar, a poet, a musician and a warrior."

Ram Gupta

Some historians believe that Ram Gupta became the ruler, immediately after the death of Samudragupta. In the play 'DEVI CHANDRA GUPTAM', written by VISHAKHADATTA, Ram Gupta was the elder brother of Chandragupta II. Finding his position precarious against the Shaka ruler, he agreed to surrender his queen DHRUV DEVI to him. Chandragupta II objected to it and saved the honour of the family by killing the Shaka ruler and rescuing the queen. He, later on, married her. The Gupta records, however, do not refer to Ram Gupta.

Chandragupta II (About 380–413 or 415 A.D.)

Chandragupta was the son of Samudragupta born of his chief queen Dattadevi. Some scholars have identified him with Chandragupta Vikramaditya of Ujjayani of Indian legends whose court is said to have been adorned by Nine Scholars (Navratana) of repute inlcuding Kalidasa. But, it is not accepted by all. The great Hindu rulers had started to assume the title of Vikramaditya Chandragpta II did the same.

Chandragupta proved an ambitious and capable ruler and a conqueror. He had inherited a fairly large empire from his father. He extended it further both by diplomacy and wars of conquest. Chandragupta Vikramaditya was one of the ablest kings ofIndia. It is evident from some of the Inscriptions that Samudragupta was succeeded by Chandragupta in 375 A.D. It is also apparent that Samudragupta had many sons and grandsons, and he had appointed Charadragupta as his successor during his lifetime. The word 'TATPARI GRAHITA' is also found on the inscription. The word indicates that Chandragupta was appointed by Samudragupta as the

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successor of the throne. This makes the accession of Chandragupta II controversial. However, a majority of the scholars believe that the most appreciate date of Chandragupta's accession is 380 A.D.

CONQUESTS OF CHANDRAGUPTA II

We can say that Chandragupta ascended the throne at a time when there were problems emerging again and he had to lead military campaigns to establish Gupta supremacy once again. Moreover, owing to the weakness of the central government, the provincial governors tried to establish their independence. Thus, Vikramaditya followed the policy of imperialism and expansionism of his father and took the power and prestige of his dynasty to the highest peak.

(*a*) **Matrimonial Alliances:** He entered into matrimonial alliances with the Nagas by marrying princess KUBERANAGA whose daughter PRABHAVATI was later on married to Rudrasena II of the Vakataka family.

In the same way, some historians hold the view that Chandragupta II also married his son to the daughter of Kakusthavarman, the ruler of the Kuntala state. In this way, Chandragupta II used the stroke of diplomacy in his foreign policy.

Though there is no record like the Prayaga-prasasti to describe the events of his reign, we do not get information about Chandragupta's campaigns and success from certain inscriptions, literary sources and coins.

(*b*) **Important Conquests include:** 'King Chandra' whose exploits have been mentioned in the **Mehrauli Iron Pillar** Inscription which is located in the **Qutab-Minar complex in Delhi** is identified by many scholars with Chandragupta II. According to this inscription, Chandra crossed the Sindhu region of seven rivers and defeated **Valhikas** (identified with Bactria). As a consequence of this conquest, the **Punjab** and the north-west frontier province were assimilated to his empire.

The Mehrauli Inscription also mentions Chandragupta's victory over enemies from **Vanga (Bengal)**.

Chandragupta II defeated the Saka king **RUDRASIMHA-III** and annexed his kingdom. This brought an end to Saka Kshtrapa

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rule in western India and added the regions of Gujarat, Kathiawad and West Malwa to the Gupta empire.

The details of Chandragupta II's campaigns against the Sakas are not known.

His matrimonial alliances with the Vakatakas and Nagas must have been of tremendous significances in his preparations for the campaigns.

Two inscriptions at the Udayagiri Caves near Sanchi and one inscription at Sanchi, all referring to Chandragupta II and to his subordinate rulers and military officials, also suggest that he was present in eastern Malwa for sometime preparing for the campaigns. One inscription describes him as "desirous of conquering the whole earth". That his conquest of the territories of the Sakas was complete is proved beyond doubt because.

- We no longer find any Saka coins minted after this period, although Saka coins were being minted without a break for almost four hundred years previously.
- The Guptas, from the time of Chandragupta started minting Saka type silver coins for this region. They only added their own distinct symbols on these coins, otherwise the coins were like Saka coins in circulation till then. This definitely shows that the Saka areas came within the control of Chandragupta II.

Moreover, the defeat of the Saka ruler led him to adopt the title of'Sakari'.

His other titles included Vikramaditya, Parambhagwta, Simhachandra. Narendrachandra, Simhavikrama, Maharajadhirja Sri Bhattarrka.

Results: On the basis of these evidences, it can be suggested that Chandragupta II was able to extend the frontiers of the Gupta empire to western, North-western and eastern India. With the expansion of the empire trade with foreign countries through the sea routes developed and flourished and commercial relations were also initiated with foreign countries.

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After this conquest, Chandragupta is believed to have changed his capital from Pataliputra to Ujjain. This city became the seat of trade, commerce, education and culture.

Extent of Empire

The defeat of the Sakas by Samudragupta's son Chandragupta Vikramaditya, the Gupta empire extended upto the shore of Arabian sea in the west which felicitated direct cultural and commercial relations with the western world. Chandragupta probably engaged himself in other wars of conquest also and led military expedition in the east as well as in the northwest and advanced upto Bactria. It seems that in the east, the whole of Bengal was annexed by him. But in the north west, it is not certain whether the territories of Punjab and the Kushana dominions beyond it were brought under his direct control or not. Yet Chandragupta succeeded in destroying the Saka and Kushana Kingdoms in India and in providing political and administrative unity practically to the entire North India except Kashmir and North West frontier of India. His empire included practically the whole of North India and stretched from the Bay of Bengal to the Arabian sea and, therefore, largely controlled foreign sea-trade, particularly, the control of Indian commerce with the western world drew immense economic advantage to the Gupta empire and was primarily responsible for the economic prosperity of his age. Besides a good government under which peace and order prevailed and the patronage of emperor to his people helped in their intellectual and cultural progress. All this made his period as the most glorious one amongst the Gupta rulers. Thus, the work begun by Samudragupta was successfully completed by his son, Chandragupta II. Dr. R.C. Majumdar Comments:

"Chandra Gupta II, who brought to maturity the new era of political greatness and cultural regeneration, won a place in the hearts of his people". That is probably the reason why Chandragupta II is identified with the legendary king Chandragupta Vikramaditya of Ujjayani.

Kumara Gupta I (About 415–455 A.D.)

Kumaragupta I, the second son of Chandragupta II Vikramaditya

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born of Mahadevi Dhruvaswammi inherited the empire when it was at the zenith of its glory. The first known reign as recorded in the Bilsadstone pillar inscription is the G.E. (Gupta Era) *i.e.;* D. 415-416. The first known date of his son and successor, Skandagupta as recorded in the Janagarh Rock Inscription is Gupta Samvat 136 *i.e.,* A.D. 455. Thus Kumargupta may be said to have enjoyed a long reign of forty years from A.D. 415 to A.D. 455.

Important features of Kumar Gupta's rule were—

(1) R.D. Benerjee has rightly pointed out that the long reign of Kumargupta's forty years was by far the most prosperous period in the total rule in the Gupta dynasty.

(2) The filip received by the Western overseas trade and influx of foreign gold into the country manifested itself in a great revival of art.

(3) Fifteen inscriptions of his time are available, which record construction of religious monuments, donations and religious and charitable grants. Such things are possible only in the time of peace and plenty.

(4) His copious coinage is available in gold, silver and copper. Of the gold coins. as many as fourteen types have been found, and each type has different varieities. No other Gupta ruler before or after him issued so many types of coins and so in pure gold. Some of his coins like the peacock type are unanimously considered as the finest specimens of art in the field of numismatics.

(5) Kumaragupta I inherited a vast empire from his ancestors which stretched from Bengal in the east to Gujarat and Kathiawar in the west and from the Himalayas in the north upto the Narmada in the South. Only a strong administration could have kept the vast empire so thoroughly intact.

(6) The Mandasor Inscription beautifully depicts the happy state of affairs.

The land of abundance and plenty looked like a lady radiant with similes.

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He was careful in the selection of his governors and viceroys for different provinces from amongst the princes of the royal blood, ministers and officers as is evident from several inscriptions.

(7) Damodarpur Copper plate Inscription dated 124 and 128 G.E. informs that the governor UP ARIKA appointed by Kumaragupta himself was governing the province of PUNDRAVARDHANA, the modem Rajshahi division of Bangladesh.

(8) Ghatotkachagupta, a prince of royal blood, probably a son of the empeor himself, was the viceroy of Eastern Malwa.

The region around Dasapura (modem Mandasor in Madhya Pradesh) was ruled by Bandhuvarma, a feudatory of Kumaragupta I, whereas, KUMARAMATYA Kulavriddhi was administering the district of Pancharagari, (modem Panchilli in the Bogra district of Bangladesh).

(9) Kumaragupta, assumed the title of 'Mahendraditya' and it was profusely used on his coins in a variety of combinations such as SIMHA-MAHENDRAH on archer and lion slayer types, AJITA-MAENDRAH on horseman type. MAHENDRA-GAJAH on elephant rider type. ASV AMEDHA-MAHENDRA on Asvamedha type, and simply SRI-MAHENDRADITYA on Chatra and Guruda types.

(10) Kumaragupta I like Samudragupta performed the Vedic horse sacrifice which, in theory at least might only be performed by great conqueror.

(11) The religious policy of Kumaragupta I was based on toleration. Although he himself was worshipper of Lord Vishnu and had assumed the title of 'Param Bhagwat', yet he didn't neglect Buddhism. According to Hieun Tsang. he got constructed a Buddhist Vihara at Nalanda and gave equal opportunity to the people of all hues.

(12) **The Huns and Kumara Gupta.** Towards the close of Kumaragupta's reign the Huns invaded India and threatened the mighty fabric of the Gupta Empire. For a

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long time, the fortune of the Guptas, was tottering. but the courage and intelligence of the crown-prince Skandagupta saved the situation. The Huns were defeated.

In the midst of this great victory, the old and aged emperor Kumaragupta breathed his last and Skandagupta, the hero of the nation succeeded him in 455 A.D.

Impact of Kumaragupta I's Rule: We may finally conclude that Kumaragupta I died leaving the empire intact. Neither did he meet with any military severes during his life time, nor were there any invasions or internal rebellions so long as he occupied the throne. He successfully preserved the vast and prosperous Gupta empire inherited by his predecessor and as such ably passed on to his son and successor, Skandagupta.

Skandagupta (455-467 A.D.) and The Hunas

The Hunas were a **Central Asian tribe, known to Byzantine writers** as HEPTHAIJITES or **White Huns**, and it is usually considered that they were a branch of the great group of Turko-Mongol peoples who were threatening empire at about the same time; certain modern historians. however, claim that they were in no way related to the Huns of Attila, but were of Iranian stock.

The **Hunas had occupied Bactria** sometime before, and now like the earlier Greeks, Sakas and Kushanas, they crossed the mountains and attacked the plains of India; it is possible that the golden land of India had attracted them. The first attack was against Kumaragupta 1. During his reign, the Huns were defeated by Skandagupta, who happened to be the crown-prince at that time.

The Hunas and Skandagupta

Skandagupta, who succeeded Kumargupta I, was perhaps, the last powerful Gupta monarch to consolidate his position. He had to fight the Pushyamitras. and the country faced Huna invasion from across the frontiers in the north-west.

Defeat of the Hunas

The White Hunas had occupied the Oxus Valley and advanced against both Persia and India. They crossed the Hindukush

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mountains, and occupied Gandhara and challenged the mighty Gupta empire. It was a great peril to the whole of India. Once again, Skandagupta rose equal to the occasion and caused such a terrible defeat upon the Hunas (app. in 460 A.D.) that for half a century, they dared not disturb the Gupta empire though they brought havoc on Persia during that period.

Impact of the Hunas' Invasion

(1) This heroic feat fully entitled Skandagupta to assume the title of 'VIKRAMADITYA', which Samudragupta and Chandragupta II had done before him.

(2) Thereafter Skandagupta lived for little more than 12 years and on his death in 467 A.D.; the great days of the Guptas were over.

(3) The empire continued, but central control weakened, and local governors became feudatory kings with hereditary rights. Beyond Magadha and Bengal, the Gupta emperors now exercised little more than titular control.

(4) It appears that the wars (against Hunas and Pushyamitras) affected the economy of the empire, and the gold coinage of Skandagupta bears testimony to that. In comparison to the gold coins of the earlier rulers, the types of gold coins minted by Skandagupta were limited as well as inferior.

Hunas and the Later Gupta Rulers

At the close of the 5th century A.D. fresh Huna inroads occurred, and this time, it was even more difficult to repel them. The empire was disunited, and no strong man of the calibre of Skandagupta came forward to oust the invaders. For some thirty years, from A.D. 500 onwards, **Western India was in the hands** of **Huna King, Toramana**.

About 515 AD; Toramana was succeeded by his son, Mihirakula, whose stories of cruelties had been written by Chinese pilgrim. Hiuen Tsang and Kashmir's scholar, Kalhana in Rajataranagini. It is believed that Mihirkula became a regular terror to the whole of North India.

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Rise of Yashodharman

However, Mihirkula was not destined to enjoy his power for long. According to **Mandasor Inscription, Yashodharman** was the lord of the countries which initially founded the part of the Guptas. This energetic king of **Mandasor**, had built a large kingdom which did not survive his death. However, he had inflicted a crushing defeat upon Mihirkula around about 530 A.D.

Narsimhagupta Defeats Mihirakula

After the fall of Yashodharman, Mihirakula again invaded Magadha, As told by Hiuen Tsang, Narsimhagupta defeated and imprisoned him. After his release, Mihirkula returned to his dominions, only to find that his brother had become the ruler there. He, therefore, took shelter in **Kashmir**, captured its throne by wrong means, and also conquered **Gandhara**. But within one year of his accession there, Mihirkula died.

Now onwards, Huna power never again seriously threatened India, and the Hunas soon lost their individuality. These incursions were the death-blow to the Gupta empire, which by 550 A.D. had completely vanished. Following were the effects of the Huna Invasions.

1. The Huna attacks caused a major blow to the Gupta authority particularly in northern and western regions of the empire.
2. The Huna invasion played havoc with the political unity Bharatvarsha, so dearly nurtured by the Gupta rulers like Samudra Gupta and Chandragupta II.
3. Due to their cruel nature, the Hunas destroyed many palatial buildings, temples, Viharas and Stupas which caused a great loss to Indian art and culture. Many scholars and artists were killed just for the sake of cruelty.
4. Colonel Tod writes that Hunas established matrimonial relation with the people of India and gave birth to new castes like the Rajputs, Ahirs, Gurjaras, Jats, etc.

The Successors ofSkanda Gupta (467-570 A.D.). The Gupta empire moved towards its disintegration after the death of Skanda

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Gupta. We find no illustrious king among the Guptas after him. After that, the history of the Guptas is not clear till the accession of Buddha Gupta in 417 A.D. Buddha Gupta ruled till 500 A.D. and could maintain the unity of the empire at least outwardly. The provincial governors owed him allegiance but, in fact, behaved as independent rulers. After him, however, even the semblance of the unity of the empire was last and it was divided among the members of the royal family.

Provincial Governors took advantage of it and began to assert independence.

The Hunas also attacked the empire at that time succeeded in capturing a part of its north-west frontier. In all, finally, resulted in the break up of the empire. The last Gupta rulers were Kumara Gupta III and Vishnu Gupta. But they were the rulers of small principalities. And after them, we find no name of any Gupta rule thus, by 570 A.D. even the name of the empire vanished away.

CAUSES OF THE DOWNFALL OF THE GUPTA EMPIRE

Apart from the Huna's invasion and the rise of Yasodharman, (already mentioned in detail) there were several other reasons which actually brought the curtain down on the Gupta empire in India. Following are they:

1. **WEAK SUCCESSORS OF NARSIMHA GUPTA:** Some of the successors of Narsimhagupta were Kumaragupta III and Vismigupta. It is unlikely that any of them ruled over a vast empire, as Chandragupa II and Kumaragupta I had done in an earilier period. The Gupta continued to rule till about 550 A.D. but by then, their power had already become very insignificant.
2. **NO DEFINITE LAW OF SUCCESSION:** There was no definite practice among the Gupta rulers as to who would succeed when a king dies or left throne on account of some reasons. As a result, the death of almost every ruler was followed by war of succession. There were palaces intrigues which undermined the power of the

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empire. The war of succession had begun during the period of Kumara Gupta.

3. **ADMINISTRATIVE WEAKNESS.** The policy adopted by the Guptas in the conquered areas was to restore the authority of local chiefs or kings once they had accepted the Gupta supremacy. Hence, it was natural that whenever there was a crisis of succession or weak monarchy (more so during the times of later Guptas) within the Gupta empire, these local chiefs would re-establish their independent authority.

4. **SAMATA SYSTEM:** The Guptas had issued landgrants to the Brahamana donees and in the process, surrendered the revenue and administrative rights in favour of those donees. Further, it is believed that Samata system had made the . Gupta administrative structure so loose.

5. **ECONOMIC DISRUPTION:** The invasions of Toramana and Mihirakula had disturbed the economic activity, destroyed the social as well as political security. The scarcity of gold coins of later Gupta rulers indicates that economic prosperity had decreased.

6. **INVASION OF THE PUSHYAMITRAS :** Before the Huna's invasions, the repeated attacks of Pushyamitras had also weakened the Gupta empire. The tribe had, first of all, attacked the Gupta empire in the year 450 A.D. *i.e.* during the reigon of Kumara Gupta but had defeated the Gupta ruler. So, the king sent his son Skandgupta to suppress the Pushyamitras. Though he had defeated them but the every increasing distrubances from the Pushyamitra tribe had shaken the power of the Guptas.

7. **NEGLECT OF THE BORDERS OF THE EMPIRE:** The later Guptas didn't pay much attention to the borders of the empire; resulting in the constant fear of the foreign invasions. This made them lax towards the state adminstration as a result of which the empire declined. The later Guptas were neither great conqueror nor able administrator.

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8. Dr. H.C. Raychaudhary states another reason for the downfall of the empire. He says that the later Gupta rulers were influenced by Buddhism and its principle of non-violence. This brought about a negative influence on their military strength and that also partially contributed to their downfall. Narsingha II was inclined towards Buddhism and it is stated that he once captured Mihirkula but left him free on the advice of his Buddhist mother. Nobody would like to justify such acts in matters of state-politics and none would deny that the attitude of non-violence or passivity is harmful to the military strength of a state and thus, creates danger to its existence. The later Gupta rulers definitely failed to maintain their military strength and thereby to pursue a forceful policy against their external dissenters, which certainly resulted in the downfall of the empire.

After Buddha Gupta, virtually there existed no Gupta empire as such Narasingha Gupta was simply the ruler of Magadha. The rest of the empire was lost by them. Afterwards, Magadha was also occupied by Maukhari ruler Isana Varman near about 544 A.D.; though it is believed that the Gupta rule existed in north Bengal upto 550 A.D. or so and in Kalinga tin 569 A.D.

Thus, ended the mighty Gupta empire. The internal weakness of the empire was primarily responsible for its downfall though of couse, external attacks also contributed to it.

Dr. R.C. Majumdar rightly concludes, "Indeed, from various points of view the end of the Gupta empire offers a striking analogy to that of the Mughal empire. The decline and downfall of both were brought about mainly by internal dissensions. In the royal family and the rebellion of feudal chiefs and provincial Satraps though foreign invasion was an important contributory factor."

FA-HIEN'S ACCOUNT OF INDIA

Buddhism was known in China as early as the 3rd century B.C. Since then it created a stir in Chinese circles and movement to visit India, the birth place of the Buddhism. Fa-Hien (meaning Dharma Acharya i.e. Fa-stands for religion and Hien for Acharya) resolved to visit India to study and collect more Buddhist texts. So, in 399

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A.D., Fa-Hien organised a joint mission with four other Chinese scholars. He reached India in 405 A.D.

Fa-Hien visits Indian Towns. In India, first of all, he arrived at Taxila and from there he proceeded to visit almost all the places which were associated with the life of Lord Buddha viz. Vaishali. Sarnath, Rajgriha, Kapilvastu, Kushinagar. Nalanda. etc.

In addition to the above mentioned places, he also visited places of historical importance, such as Pataliputra, Kanauj, Kashi, Mathura. etc.

He stayed in India for 6 years i.e. from 405 to 411 A.D. After that, he returned to China by sea visiting Ceylon, Java and Sumatra on the way and reached China in 414 A.D.

Fa-Hien's Description. Fa-Hien, the Chinese pilgrim travelled all over India during the reign of Chandragupta II (376-415 AD). He has left an interesting record of the country. Although his primary aim was religious in nature yet his account of India throws a flood of light on the then prevailing political, social economic and religious conditions in India.

Political Description: Fa-hien has made only passing references about the political condition of India, so much so he does not even mention the name of the great emperor in whose wide territories he must have lived for more than five years. Still even, the little that he says about the life of the people is of great value.

Referring to the 'Middle Kingdom', which formed the heart of Chandra Gupta's Dominions. He observed that the people were happy, the laws were simple and the punishments rare. Fa-hien no where refers to the lawlessness from which Huen Tsang, two centuries later, suffered more than once. The mild punishment of criminals referred to by him is also a striking contrast to the harsh and severe punishment mentioned by the latter Chinese pilgrim.

On the whole, the brief account of Fa-hien gives us some idea of the peace, prosperity and contentment prevailing in the empire of Chandragupta II.

Social Condition: Fa-hien mentions that the people of that time led a pure and holy life. They were politically conscious and

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led a highly moral life. Intoxicants like wine and meat were not used.

But, at the same time, Fa-hien refers to the prevalence of the caste system in the society. According to him, a special class of people called the 'Chandals' used to live outside the towns. When they had to enter any town, they were supposed to inform and warn the people by striking a bamboo stick on the floor, so that people could avoid their touch. The 'Chandals' were generally fishermen, hunters and butchers. They also reared pigs and birds.

Besides, Fa-hien was impressed by the philanthropic disposition of the prosperous people. The higher strata of society was benevolent towards the poor and practised charity by constructing hospitals and rest houses for the convenience of the travellers and the welfare of the mankind.

Economic Condition: His account informs us that land tax was the main source of government's income, which people paid either in cash or kind. The taxes were collected by the government officials without any hinderance. During this period, trade and commerce also flourished.

Besides, Indian shipping, according to Fa-hien, was highly developed. But his description of 'COWRIE' as the medium of exchange, somehow, does not hold ground as we know surely that during Chandragupta Vikramaditya's period, Gold and silver coins were in common circulation. Most probably, Fa-hien witnessed a small transaction, as gold coins were used for big or heavy transactions.

Religious Condition: Fa-hien very vividly gives the graphic description of the popularity of Buddhism in Taxila, Gandhara and Peshawar. In this description, there is a reference of a Buddist Stupa, erected by Kanishka in Peshawar. According to him, there was vast network of monastries in the northern part of the country. At Mathura alone, he had witnessed about 20 monastries. From the surrounding orchids and gardens, the expenses of the monastries were met.

Besides Buddhism, as per Fa-hien, Brahamanism was also popular is central India. The king had assumed the title of Param Bhagwata, indicating his faith in Vaishnavism. In spite of this fact,

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the Chinese pilgrim happily recorded that policy of religious toleration was in vogue under Chandragupta II.

Description of Pataliputra : Travelling via Kanauj, Fa-hien reached Pataliputra, the capital of Gupta dynasty. He stayed there for three years. He was simply astonished to see the architecture of the royal buildings, Buddhist monastries, hospitals and economic prosperity of the people.

Fa-hien was wonder struck to see the royal palace of Ashoka, the Mauryan ruler. The stone-work, the sculpture and decoration of this place compelled him to express his opinion that such a miracle was beyond the capacity of human craftsmen.

Fa-hien also gives the detailed information about a grand procession that was organised annually in Pataliputra by the Buddhists in the honour of Lord Buddha. An idol of Lord Buddha was put in a decorated chariot and carried through the city of Pataliputra.

Conclusion: Some scholars opine that Fa-hien wrote everything from the religious point of view. Whereas he has given lucid details of the progress of Buddhism, but does not elaborate the progress of Hinduism during that period. Inspite of this criticism, the account of India by Fa-hien is of great historical importance. Mainly because his account is purely impartial and can stand with full steadfastness the critical analysis of any scholar.

Administration: The Gupta kings had built up a vast empire. It was not possible for the Gupta rulers to rule directly over the whole area under the empire. For the sake of administrative convenience, the empire was divided into following parts:

1. Region directly under the monarch, which was divided into provinces and districts,
2. Democratic states.
3. The Samant states which were under the Gupta kings.
4. The king, who had accepted the suzeranity of the Gupta King.
5. Frontier states which paid tribute to the King, and
6. Friendly states.

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Nature of the Government: The Imperial government under the Guptas was of a hereditary monarchy in nature. The Gupta polity was a synthesis of the centralised bureaucracy of the Mauryas and decentralised overlordship of the Kushanas. The concept of the divinity of kingship was adopted by the Gupta monarchs, which is evident from titles used in the various epigraphs of the period in respect of the Gupta monarchs. But the divinity of kingship did not lead to the autocracy of the monarchs. The Kings were expected to look after the welfare of their subjects in the same manner as do the divine guardians about their creation (the Universe).

The administration of the Gupta period can be treated under four heads viz :

1. Central Administration
2. Provincial Administration
3. District Administration
4. Village Administration.

CENTRAL ADMINISTRATION

The King: He was the fountain head of the administration and final authority on all matters. The Gupta Kings had adopted the title of 'Maharajadhiraj', 'Param Bhagwat', 'Chakravartin', etc. Though the King enjoyed wide powers, yet he was not an autocrat. He shared powers with Ministers and high officers and acted on his advice. The post of the king was hereditary.

Council of Ministers: The Council helped the king in administrative works.

The ministers were appointed by the kings. They looked after their respective departments. According to Kalidas, **'KANCHUKI'** or Chamberlain acted as an agent between the king and the council. There were three kinds of ministers, who were in charge of foreign policy, finance and justice. There were certain necessary qualifications for ministers which were as follows:

(*a*) Sound physique capable of over reaching the foes.

(*b*) Balanced mind and judgement.

(*c*) Pure and honest at heart.

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(*d*) Learned and versatile.

(*e*) Firm and enthusiastic.

(*f*) Possessing detecting skill, and

(*g*) Diplomatic and native of soil.

The Central Administration was conducted through several departments.

Following were the heads of different departments:

1. Maha Senapati— Head of the Military department.
2. Maha Dandanayak— Combined the duties of judge and a general.
3. Rana Bhandagarika— Collected the provision for Military.
4. Mahabaladhikrata— Head of the military srtrategy.
5. Dandapashik— Highest officer of the police.
6. Mahasandhi Vigrihika— Minister of war and peace or Head of International Relations.
7. Bhandagraradhikrat— Head of the deparment of Religion.
8. Mahakakshapatalika— Great keeper of the records, Highest officer of the Account department.
9. Sarvadhijaksha— Chief officer of the central department of the state. Besides these officials, there were certain other small officials which were as follows:

   (*a*) Dhuvadhikaran— His duty was to collect land revenue.

   (b) Pustapala— Assisted Mahakaksha-patalika in keeping of the records.

   (*c*) Gopa— Kept the record of the revenue and expenditure of the village.

   (*d*) Agraharika— Looked matters regarding charity.

   (*e*) Gaulipaka— Head of Forest department.

   (*f*) Shahkaka— His duties were to realise tariffs.

   (*g*) Karnika— Modern Registrar.

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PROVINCIAL ADMINISTRATION

The Gupta empire was divided into several provinces or 'Bhukti' for the sake of administrative convenience. The head of the Bhukti was called 'Uparika Maharaj'. The Uparika were appointed by the king and his work was like that of the Governors. Though most princes were appointed on this post, there are also references of other persons who were appointed on such posts.

The provincial ruler protected the 'Bhutki' from the internal revolts as well as foreign invasions. His main duty was to maintain law, order and peace in his province. He was also to lookafter the public works such as dams, canals, roads etc. He appointed officers who worked under his subordination. The duration of postings was of at least five years.

District Administration

The provinces were, further divided into districts or 'Vishayas'. There used to be two or three Vishayas in one Bhukti. The head of Vishya was called Vishyapati. His office was known as 'ADHISTHAN'. There was a council to advise the Vishvapati and its councillors were called 'Mahattars'. The important councillor were 'Nagar Shrestha', 'Sarthvah Prathamkulika', 'Prathama' 'Kayastha' and 'Pustapal.'

The Vishyapati was responsible for the peace, order and security of his province.

There were many officials knowns as 'Jukta', 'Ayukta', 'Niyukta', etc. for the realisation of the taxes. Besides Mahatars, he was assisted by *Gramikas. Saulikikas. Dandanayak,* Ralavataka, etc.

Village Administration

The village was the smallest unit of administration; The head of the village was 'Gramika', who was responsible for the administration and for the maintenance of peace, order and security of the village. There was also a Parishad or the village assembly which was called Panch Mandali. Following were the works of the gram Panchayat:

1. To realise the taxes.

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2. To protect the Interests of the minors.

3. To establish peace and order.

4. To settle the mutual disputes.

Besides, Gramika, there were also other officials known as Dutas, Herdsmen, Dandika, Gartri Lekhaka and Satabhattas.

EVOLUTION OF CULTURE UNDER THE GUPTAS

The Gupta period, especially from 320 A.D. to 480 A.D., covering the period of Chandragupta I, Samudragupta, Chandragupta II, Kumaragupta, and Skandgupta is known as the 'Golden Age' of ancient India. Every aspect of human life-social, political, cultural, economic and religious reached the greatest heights. Under the Guptas, culture flowered in all aspects.

SOCAL LIFE: For a study of the social life of the people, the Puranas, Dharam Sastras, the Niti Sastras of Narada, Brihaspati, Yajna Valkya, the dramas of Kalidas (Raghuvanshasha and Shakuntala), Sudraka (Mrichchhkatika), Vishakhdutta (Mudarakshasa) and Kamudi Manotsave supply us with good deal of information. Fa-Hien, the Chinese traveller has also made observations about the Indian society existing in 5th Century A.D.

• The people were attracted towards the urban life. Specific changes in outlook, habits and manners of people, who came to settle in towns, came to be marked from those who still lived in rural areas.

• The basis of the Hindu society in the Gupta period as in other periods of Indian history was the caste System. There were four fold divisions of society, viz. Brahmana, Kshatriyas, Vaishyas and Sudras. Each one of them comprised a major caste or 'Varna and had the specific duties assigned to them. Brahmans were undoubtedly the most Influential class, Kshatriyas being the ruling class, Vaishyas of immense wealth and Sudras the least respected class. Although the society was divided into castes and sub-castes, the cast system was not rigid.

The smritis as well as secular literature of the period bear withness of the freedom and place of honour enjoyed by women during the

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Gupta period. They enjoyed equal status with men in all walks of life, viz; religious, social, educational and economic. Some of the women of the period rose to the status of outstanding literary figures by virtue of their scholarship. Women of royal and rich families, enjoyed the privilege of selecting their husbands by a ceremony called, 'SVAYAMVARA'.

• The ownership of the familiy property was vested in the father so long as he lived although rights of different sons and brothers were duly recognized by the law digests of the period.

Land Grants refer to the 'Law of Inheritance', a son had the right by birth to the share of his father's property. The amount usually to be spent on the marriage of a daughter was to be an equivalent of one-fourth of the share of a son in the property of his father.

• Purdah system does not seem to exist, although ladies of high pedigree used to cover their face with veil when they were in journey.

• **Ornaments.** Ornaments of gold studded., with precious jewels, 'Muktajal' and 'Hemsutra' type of garlands, Karnapura' or 'Kundal' for the ears, 'Keyura' (Gold armlet), various types of 'Anguliyaka (rings) and 'Mekhala' (Gridle) worn by women on waist, 'Nupurs' (Anklets), etc. are not only mentioned in Kalidasa's writings but are also depicted in paintings and sculpture.

• Gold and precious ornaments were used by the nobility and upper class, while the ordinary ornaments were worn by the lower class. In addition to gold ornaments, Kalidasa has made references to flower ornaments.

• **Hair Styles:** Contemporary paintings, sculptured pieces and description of Kalidasa tells us of various types of hair styles. All sort of fashions in hair were adopted by upper class women. 'They kintted their hair in long tresses or had 'Sikha' or 'Juda'. Women in separation from her husband or lover had 'Ekaveni.' Men also curled their hair and used 'NITATNI' medicine to make them strong.

• **Cosmetics:** Women used many kinds of cosmetics to look more beautiful.

They used powder from 'Lodhar' trees bark, scented their hairs

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with 'Agru' and 'Sandal' and decorated them with flowers, Collyrium for the eyes and a sort of lipstick was also in fashion. The mirror was known.

• **AMUSEMENTS:** According to Vatsyana's 'Kamasutra', rich people and royalty spent time and money on pleasures, festivals, cock-fighting betting games, etc. The life of a common man was devoid of these pleasures.

• In the Gupta period, music seems to have been practised by common as well as rich people as an accomplishment of Drama.

• Kalidasa has written 'Malvikagnimitra' for the celebration of Vasantotsava.

In this spring festival, flowers, wine, drama with music and dance provided the main entertainment. Kalidas has mentioned various kinds of dances such as 'Chhaika', 'Khurka' and 'Abhinya'. A dance with fine cloth in hand is also alluded to.

• The poet has referred to various kinds of musical instruments. The TURYA, VALLAKA and ATODYA are grouped with Veena by MALLINATHA.

• Men and Women enjoyed water sports and soft instrumental music.

Gambling was also a game of interest. Dolls were also known to girls. Women enjoyed swings alone and with their consorts. Hunting was popular with kings and nobles, while the common man was fond of ram-fights and cock-fights.

• **FOOD AND DRINKS:** Milk and rice was very popular, but rice was taken with curd also. All the preparations of barley and wheat were in use, but Yavagu was very popular. In addition of various varieties of cereals, fruits like pears, peaches, apricots, grapes, plum, melons and pomegranate were eaten. The ladies of royal families enjoyed drinking.

• **SUPERSTITION :** The popular belief in magical incantations and spells was prevalent during the Gupta period. 'Varahmihira' has used these in his famous works 'BRIHAJJATAKA' and BRIHAT-SAMHITA. The literature ofthe period is full of references to these superstitions. However, the intelligentia of the period was not perturbed by the superstitions and beliefs.

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• **LITERATURE:** With the rise of the Guptas, the progress of Sanskrit got an additional momentum all over the country. The Gupta Kings being highly cultured, liberally patronised Sanskrit. An account of the different branches of literature is as follows:

(*a*) Inscriptions

All the Inscriptions of the Gupta period are written in Sanskrit.

(*i*) **The Allahabad Pillar Inscription:** This was composed by Harisena. He laid more stress upon language than on events. The inscription is in very simple and polished Sanskrit and is in CHAMPU KAVYA style.

(*ii*) Mandasor Inscription was written by a humble local poet, **Vattsbhatta**. Besides, there were Eran stone inscription (of Samudra Guptas period), Sanchi stone Inscription and the Mathura Stone Inscription, written in beautiful Sanskrit.

Skandagupta's Bhilari stone inscription is partly in prose and partly in poetry.

His Junagarh Rock Inscription gives beautiful poetic expresssions in describing the condition of India during the days of Skandagupta, before and after the wars with Hunas, the bursting of Sudarshan lake and in the end, heaps the honour upon the king.

(*b*) Literary Works

The literary tradition is best marked in the field of Brahmanical literature. The final redaction of Ramayana and Mahabharat and the development of the Puranas and Smritis literature were important literary activities of the period. The PARASHARA PITAMAHA, KATYAYANA, PULASTYA, VYASA and HARITA Smritis belonged to this period. The number of Puranas increased, which now formed the most important medium of popular education.

Kalidas : By far the most outstanding name associated with Gupta age is that of Kalidas. Among his dramas, Shakuntala is the best play not only in Sanskrit literature but probably of the whole world. Other works include:

(*i*) **Vikramorvaisya**— fairy tale.

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(*ii*) **Raghuvamsa**— based on the Ramayana of Valmiki and some Puranas,

(*iii*) **Kumarsambhava**— wedding of Shiv a with Paravati and the birth of their son, Kumar.

(*iv*) **Meghdutam**— fascinating poem in Sanskrit.

Drama

The literature of this period leaves no department untouched. In the field of drama, we have Ashvaghosa, Bhasa and Shudraka as predecessor of Kalidas. Shudraka, the author of the 'Mrichchhkatika' probably flourishd in 4th century A.D.

- **Vishakhadtta** wrote two plays :

  (*a*) Mudrarakshasa and (*b*) Devichandra Guptam.

  The Sanskrit of these plays is classical.
- Harshavardhan, the king of Kannauj is ascribed with three plays: Ratnavali, Priyadarshika and Nagananda.

Kavya

Sanskrit literature has produced five Mahakavya of great repute.

(*a*) Raghuvamsha and (*b*) Kumarasambhav of Kalidasa, (*c*) the Kiratarjuniyam of Bharavi, (*d*) the Shishupalvadh of Magh and the (*e*) Naisadhiyacharita of Sri Harsa. All these belong to the Gupta period.

- **Bharavi** is the second great writer of Mahakavyas. He was influenced by Kalidas and in turn influenced Magha.
- **Magha** wrote the famous Mahakavya 'Shishupalavadh'. He was a great grammarian and his knowledge of Grammar and lexiography is apparent in his poem.
- **Dandin** was the author of Kavyadarsha and Daskumar-charitan.
- In addition to these great poets of the Gupta age, there flourished 'BHATTI KA VYA' in the 5th century A.D., and BHAUMAKA and the Kashmiri poet, who composed RAVANARJUNIYA and GHATAKPARA.

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Wider Spread of Education

India made great progress in the field of education and learning during the Gupta period. Apart from a network of pathshalas and temple-schools, several centres of higher learning at **Nalanda, Sarnath, Ujjain, Ajanta** and **Taxila** assumed worldwide importance.

NAVARATNAS : The Gupta period is famous for Navratnas or Nine Jewels or nine talented men. who excelled in different fields. They were:

(*a*) **Kalidasa,** the poet & dramatist.

(*b*) **Amar Sinha,** the lexiographer,

(*c*) **Vararuch,** the grammarian,

(*d*) **Ghatakarpara,** the poet.

(*e*) **Dhanvantri,** the physician,

(*j*) **Varamihira, the astronomer,**

(*g*) **Sanku, the architect,**

(*h*) **Kspapanaka,** the astronomer,

(*i*) **Vetalbhatta,** the Magician.

Development of Art

Mathura, Benaras and Patna were the most important centres of artistic activity of the period. The monuments of the Gupta period do represent a great spiritual achievement of that age. The Gupta art has a great depth of meaning. The important features of Gupta Art were:

- Gupta Art is famous for 'Rupam' or **concept of beauty,** as aesthetic presentation is of high order.
- Art of Guptas show simplicity of expression.
- There is decency in the use and style of drapery, ornaments, dresses and other things of decoration.
- Gupta Art, at some places, gives us idea of good and evil.

Development of Architecture

The important specimens of the architecture of the Gupta period were:

- Vishnu temple in Jabalpur district.

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- Shiva temple in former Nagod state.
- Buddhist shrines at Sanchi and BodhGaya.
- Dasavatara temple at Deogarh.
- Parbati temple in Dasrang district of Assam.
- Several Buddhist buidlings including stupas, monastries.
- The Shiva temple of Phumera, Madhya Pradesh.
- The temple at Bhitargaon near Kanpur.

Important features of Gupta Architecture are the following :-

- Most of the temples are made up of stone. Only a few are constructed of brick.
- The architecture of the Guptas was free from foreign influence.
- There were four pillars on the four corners of the temple. These pillars were decorated beautifully.
- The outer of the temples was plain and undecorated.
- The roofs of the temples, used to be flat in the beginning but later on, tomb like shapes were introduced.

Unfortunately, some Gupta temples and buildings were destroyed by the Hunas and the Muslim invaders.

Sclupture

The artists of Gupta age used their tools and skills to manifest the ideals and philosophical traditions including those of Puranas, dressed up in myths and stories. Stone, terracotta, metal and all available material was used to construct the abodes of gods and their spouses.

The sculpture art of Gupta Age is represented in two schools:

(*a*) Mathura school of Sculpture

(*b*) Benaras School of Sculpture.

(*a*) **Mathura School of Sculpture:** It was the older one and continued the tradition of Kushana— Gandhara Art and penetrated to different and distant parts of the' country. It developed the classic national sculpture. Mathura works are distinguished by their mettled red stone material and foreign features.

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(*b*) **Benaras School of Sculpture:** Of a later period, its material is Chunar sandstone and its artistic features are free from foreign influence.

According to R.D. Banerjee there was a third School of Indian art in the form of metal images of the Guptas. The best examples of this art are the Buddhas image at Nalanda and colossal Buddha image found at Sultanganj. This metal image art had its own style and techniques. Beside, these, minor centres of Gupta Art were at Udaigir, Eran, Bhilsa, Deogarh and Mandasor.

Salient Features of the Gupta Sculpture

1. All animal and vegetable pattern disappeared and the human figure become the pivot of Gupta Sculpture.
2. The human figure is elegant and spiritual, luminous and refined.
3. Nudity in sculpture was eliminated.
4. The body whether seated, standing or bending, reached a poise and a balance.
5. An image of divinity was marked with a short of radiance, a transparent drapery and a halo with bands of ornaments.

PAINTING: The art of painting reached its climax during the Gupta period along with achitecture and sculpture. The pictures depicted in Ajanta, Ellora and Bagh Caves are fine examples of paintings of the Gupta age. The paintings of Caves No. I, II, IX, XVI and XVII need special attention due to their fineness and beauty.

Paintings depict life scenes of Lord Buddha and the lives of different Boddhisattavas. The most famous paintings are the 'Dying Princess' in cave no. 16 and the 'Mother and Child' in cave no. 17.

PILLARS : A large number of high stone pillars were erected in the Gupta period. Three kinds of pillars were erected :

(*i*) The inscriptional Pillar: i.e. Prayag Prasasti of Samudra Gupta.

(*ii*) The Garuda Pillar: The Mehrauli Pillar of Chandra Gupta II.

(*iii*) The pillars to immortalise certain events, like Pillar at Bilsad.

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ART OF METALLURGY: The well known Iron Pillar near the Qutab Minar at Mehrauli, (Delhi) is the proof the great Metallurgical development of the period. It has surprised even the modern metallurgists as to how it was prepared. Samundra Gupta constructed a similar pillar at Allahabad and Chandra Gupta at Mathura.

COINAGE: The coins of Gupta era are the best examples of numismatic art.

They are fine in shape, names and picture engravings of kings, queens and animals, etc. are remarkably artistic in presentation.

TERRACOTTA *i.e.* Pottery or Clay Images: It was known as poor man's art but was very popular. The terracotta figures of Hindu Gods such as Lord Vishnu, Kartikeya, Surya, Durga etc. were installed at the private homes as well as temples. These figures were very refined.

AYURVEDA: Ayurveda greatly progressed under the Guptas. 'Charak' and 'Sushruta' were the two prominent Ayurvedic doctors of that age. A book on medical science, known as, **'HASTYAYUR-VED',** was written during this period DHANVANTRI, the greatest physician of ancient times was amongst the Nine Ratans of this period.

SCIENTIFIC DEVELOPMENT: We find tremendous progress in the field various branches of science during the Gupta period. Mathematics, Astronomy and Medical Science made special progress. The decimal system had its birth in this age.

Aryabhatta, in his book ARYABHATTIYAM dealt with Geometry, Algebra, Arithmetic, Astronomy. He established that the earth is round and rotates on its own aXIS.

Other prominent scientists of the age included **VARA-HAMIHIRA** and **BRAHMAGUPTA**. It was Brahamagupta, who gave the theory of Gravitation, which, later on was propounded by Newton, a modem scientist.

REVIVAL OF HINDUISM: The Gupta rulers were the followers of Hinduism surely, by peaceful means, Hinduism regained

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the position of superemacy, it enjoyed before the advent of the Mauryas.

The old Gods of the vedic period like Sheya, Varuna and Indra receded into the background and new gods like Brahma, Vishnu and Mahesh came to the fore. Worship of Images became popular. Beautiful temples of Hindu Gods, particularly of Vishnu and Shiva began to be built in large numbers.

The age of the Guptas was a dynamic period in the field of art and architecture, secular as well as religious. The Gupta Art was the true classical art of India. It stands surpassed in the realm of act of the world. Therefore, the Gupta period was indeed, the Golden Era in the history of India. Indian culture today is thus, to a great extent, the legacy of the Guptas.

Society under the Guptas

You have already read that according to the scheme of society conceived by the brahmanas society was divided into four *varnas* (Brahmana, Kshatriya, Vaisya and Sudra). With each *varna* performing the set of functions prescribed for it and enjoying whatever rights were given to it. This was the ideal social order and the state was expected to preserve it. This means that when even a small state emerged in some corner of the country, the King of that state was expected to recognize this as the ideal social orders. The Brahmanas came to exert considerable influence on the kings from the Gupta period and this is quite clear from the way they received land from the kings and others. The kings, officials and others gave land not only to individual brahmanas but also some times incited big groups of brahmanas to come and settle in remote areas. Thus, the number of brahmana settlements variously called **Brahmadiyas, Agrahlaras** and so on started ,increasing and they started spreading, among other things, the idea of a varna-divided social order.

However, **varna** order was an ideal order and there were many groups in society whose varna identity could never be determined. Secondly, it was assumed that the varnas would perform their duties; in reality, they may not have done so. These suggest that real society was different from the ideal society and this was also recognized by the **brahmana** writers of the **Dharmasastras**. They therefore tried

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to determine the status of various castes or jatis in society by giving fictitious explanations of their origins. They suggested that various jatis or groups originated through **varna-samkara** or inter-marriages between various **varnas**. The various foreign ruling families of the pre-Gupta period, of Greek of Scythian origin, were given the semi-kshatriya status (vratya kshatriaya) because they could not be considered to be of pure **Kshatriaya** origin; similarly, fictitious origins were thought of for tribal groups who came to be absorbed into the Brahmanical society.

The **Dharmasastras** also speak of **apadharma** or conduct to be followed during periods of distress. This means that the *varnas* took to professions and duties not assigned to them when they found it necessary to do so. In matters of profession also the Dharmasastras thus recognized that the real society was different from their ideal society. These changes, of course, originated much before the Gupta period, but with the spread of the Brahmanas to different parts of India. The social structure came to be very complex. The new society had to absorb many social groups thus, the actual social structure came to vary from region to region, although certain ideas were common to them:

- The Brahmanas came to be recognized as the purest and therefore the highest **varna**. Since they were associated with Sanskritic learning and performed priestly functions, they came to be closely connected with royal power. Even when the rulers were supporters of Buddhism, Jainism or a particular religious sect they continued to patronize brahmanas, particularly those of high learning. This remained one of the major reasons for the economic prosperity and prestige of the brahmanas.
- Ideally, although there were four *varnas,* these were various groups who were kept out of this scheme. They were the *antyajas* or untouchables. They were considered impure; even their touch was considered impure and their physical presence in areas where higher *varnas* lived and moved was not allowed. The *Chandalas,* the *Charmakaras* and similar groups were considered impure and outcastes. Thus, in the

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brahmanical order of society, the condition of a number of social groups remained miserable throughout.

- The position of woman of higher *varnas* was low. Although we hear of personalities like the Vakataka queen Prabhavatigupta who wielded considerable power, not all women were so privileged. The brahmana texts set down norms which women were expected to follow and women were expected, in the family, to function mainly as an ideal wife and ideal mother. In many Brahmana texts, women were even considered, for various reasons, to be of the same category as the Sudras. It is significant that although brahmanas were given landgrants regularly, we do not come across evidence of land being given to Brahmana women.

Another aspect of social life was that there existed great difference between the ways of life of the rich city-dwellers and people living in villages. The ideal city-dweller was the **nagaraka**, *i.e.*, the urbanite who, because of his affluence, lived a life of pleasure and refined culture. There are interesting descriptions of this way of life not only in Vatsyayana's **Kamasutra's** but also in other literary texts of the period. Of course, it would be wrong to presume that all classes of people who lived in cities could afford this way of life.

Gupta Dynasty

Ruler's Name	Period of Rule
Chandra Gupta I	320 - 335 A.D.
Samudra Gupta	335 - 375 A.D.
Ram Gupta	375 - 380 A.D.
Chandra Gupta Vikramaditya	380 - 413 A.D.
Successors of Chandra Gupta	413 - 540 A.D.
Kumar Gupta Vikramaditya	413 - 455 A.D.
Skand Gupta	455 - 467 A.D.

Later Gupta Rulers → Puru Gupta, Narsingh Gupta, Baladitya, Kumar Gupta II, Budh Gupta, Bhanu Gupta, Harsh Gupta, Damodhar Gupta, Mahasena Gupta etc.

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The Gupta inscriptions and their initiators

S. No.	Name of the Emperor	Important Inscriptions
1.	Samudra Gupta	Eran Prashasti, Prayag Prashasti.
2.	Chandra Gupta II	I + II inscription of Udaigiri, Mathura pillar inscription, inscription of Garhwa, Sanchi inscription and Mehrauli Prashasti.
3.	Kumar Gupta I	II inscription of Garhwa, Wilsad pillar inscription, III inscription of Garhwa, III cave inscription of Udaigiri, Dhandeh copper inscription, Mankunwar Buddha Murti inscription, Mandsor inscription, Karmdada Ling inscription, Kutaikuti Copper inscription, Damodarpur I + II Copper inscription, Baigram copper inscription.
4.	Skand Gupta	Kanhav pillar inscription, Supia pillar inscription, Bhitari pillar inscription, Junagarh.
5.	Kumar Gupta II	Prashasti, Indore Copper inscription.
6.	Puru Gupta	Sarnath Buddha Murti inscription.
7.	Bhanu Gupta	Bihar pillar inscription.
8.	Vishnu Gupta	Eran inscription.
9.	Budh Gupta	V Damodarpur Copper inscription. Pahar Copper Inscription, Rajghat Varanasi pillar inscription, Sarnath Buddh Murti Inscription, Damodarpur Copper inscription, Eran pillar inscription, Nandpur copper inscription, IV Damodarpur Copper inscription. Gunaighar (Tipra) Copper inscription.

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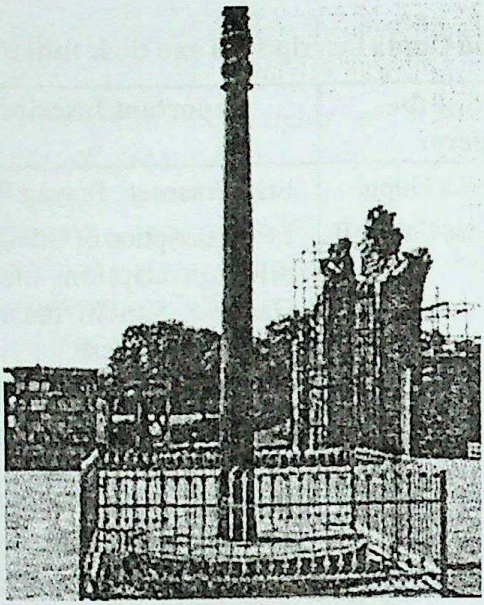
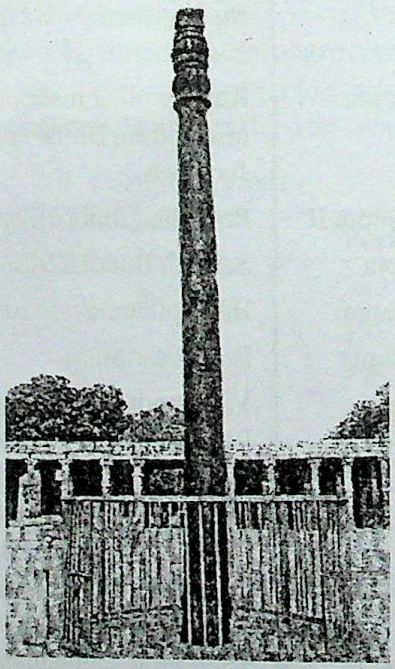


The Mehraull Iron Pillar



Inscription on Iron Pillar

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ECONOMY UNDER THE GUPTAS

The agricultural crops constituted the main resources which the society produced and that the major part of the revenue of the state also came from agriculture. This of course does not mean that agriculture was the only occupation of the people or that people lived only in villages.There were other occupations like commerce and production of crafts which had become specialized occupations and in which different social groups were engaged. This also means that, as in earlier periods, people lived in forests, in agrarian tracts, in towns and in cities, but certain changes had started taking place in the pattern of economic production and consequently in relations between different social groups. We shall highlight some of these changes.

Agriculture

Let us begin with the pattern of agricultural production. The concern of the society with agricultural production is clear from the way various aspects associated with agricultural operations are mentioned in the sources of the Gupta period. Various types of lands are mentioned in the inscriptions; land under cultivation was usually called *Kshetra.* Lands not under cultivation were variously called as **Khila,** *Aprahata,* etc., and inscriptions give the impression that uncultivated land was being regularly brought under cultivation. Classification of land according, to soil, fertility and the use to which it was put was not unknown. Different land measures were known in different regions, although one cannot be certain what exact measure was denoted by a term. In some areas *Niuartana* was the term used for a measure of land whereas in the inscriptions of Bengal terms like **Kulyavapa** and **Dronavapa** are used. It is not possible to classify the regions precisely according to the crops grown, but all the major categories of crops - cereals like barley, wheat and paddy, different varieties of pulses, grams and vegetables as well as cash crops like cotton and sugarcane were known long before the Gupta period and continued to be cultivated. Of course, you should not assume that crops like maize or vegetables like potatoes or tomatoes were known to the farmers of the Gupta period.

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The concern of the society with agricultural production is also reflected in the importance given to irrigation. We know that Sudarsana reservoir **(Tadaga)** was in Saurashtra in Gujarat. Originally built in the Maurya period, this reservoir was thoroughly repaired when it was extensively damaged in the time of Mahakshatrapa Rudradaman (middle of the second century A.D.). It was again severely damaged in the time of Skandagupta. Parnadatta, his newly appointed governor of Saurashtra and Parnadatta's son Chakrapalita. (undertook the repair of the reservoir this time. Another method for doing irrigation was to draw water from wells and supply the water to the fields through carefully prepared channels. A mechanism possibly known before the Gupta period was to tie a number of pots to a chain; the chain with the pots reached down to the water of the hull and by making the chain and the pots rotate. It was ensured that the pots would continuously fill with water and empty it. This mechanism was known as **ghati-yantra as ghati** was the name used for a pot. This type of mechanism also came to be known as **araghatta. In** the **Harshacharita** of Banabhatta, which was of course written in the seventh century A.D. there is a very charming description of how cultivated fields, producing crops like sugarcane were being irrigated with the help of **ghati-yantra.** In regions like Bengal, rainwater was collected in ponds and other types of reservoirs; in peninsular India, tank irrigation became gradually the norm. There were thus different systems of irrigation and the role of the state was only marginal in providing irrigation facilities to farmers. The farmers of course depended mainly on rainfall and the importance of rainfull is underlined not only in the *Arthasastra* of Kautilya but also in the texts written in the Gupta period.

The sources of the Gupta period suggest that certain important changes were taking place in the agrarian society. The inscriptions from Bengal refer to sale of land by district-level administration to individuals who bought them by paying cash and made gifts of purchased land to brahmanas who were expected to perform vedic sacrifices or to Buddhist or Jaina religious establishments. But land was not only purchased and gifted; the practice of gifting land to religious donees had become quite common by now. Even otherwise remuneration for serving rulers in different capacities was received

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in the form of land by officials of different categories. Of course, all this was not absolutely new; but by now the number of ruling families had vastly increased and thus, the number of persons who received land but did not cultivate themselves went on increasing. The virtues of giving land were highly praised and those who took away gifted land were threatened with many evil consequences. All this led to the appearance in society, of a class of people who enjoyed superior rights over land and by virtue of these rights and by belonging to higher **varnas** had high economic and social status. Of course, landrights did not belong only to those who received land. The Gupta inscriptions refer to different types of village residents like **Gramikas, Kutumbis** and **Mahattaras** who must have been village landholders, and their participation in land transactions indicate that they too were important members of rural society.

Compared with the recipients of land from the rulers and the influential categories of landowners in villages, the condition of ordinary cultivators may be considered to have been rather bad. It is believed by some historians that because of the practice of land grants, the peasant population as a whole were reduced to a very low position in society. This is not entirely true. It was the ordinary cultivator known by various terms such as **Krishibala, Karshaka or Kinass** who had low economic and social status. Among the actual cultivators, there were those who tilled the lands of others and received only a share of the produce. There were also slaves who worked on the fields of their masters. Even domestic female slaves were cruelly exploited. and a text like the **Kamasutra,** which was probably written in the Gupta period tells us how much hardship they had to go through at the hands of their masters.

There were other reasons why the condition of the ordinary cultivators declined considerably. One was that in many areas the appearance of small kingdoms of new rulers and their official and sections of people who did not take part in agriculture, created great inequalities in society and imposed great burden on actual tillers of the soil. The number oftaxes imposed by the state on the producers also increased in this period. Further, the practice of imposing vishti or unpaid labour was also in vogue, although we do

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not know for certain how much essential it was for agricultural production. All in all, the condition of the ordinary cultivators seems to have become worse than in the earlier periods.

Crafts Production and Trade

Crafts production covered a very wide range of items. There were items of ordinary domestic use like earthen pots, items of furniture, baskets, metal tools for domestic use and so on; simultaneously a wide variety of luxury items including jewellery made of gold, silver and precious stones; objects made of ivory; fine clothes of cotton and silk and other costly items had to be made available to the affluent sections of people. Some of these items were made available through trade, others were manufactured locally. Descriptions of many luxury objects, of which no trace is generally found in archaeological excavations, may be found in the literary texts or inscriptions of the period. These sources also give us interesting hints regarding the status of different categories of craftsmen. For example, different varieties of silk cloth, called Kshauma and Pattavastra are mentioned in the texts of this period. An inscription of fifth century from Mandasor in western Malwa refers to a guild of silk-weavers who had migrated from south Gujarat and had settled in the Malwa region. Texts like **Amarakosha** and **Brihat** Samhita which are generally dated to this period. List of many items, give their Sanskrit names and also mention different categories of craftsmen who manufactured them.

However, for an idea of the quantity and variety of objects manufactured in this period one has to go through reports of what have been found at various archaeological sites. Many important sites like Taxila, Ahichchhatra, Mathura, Rajghat, Kausambi and Patliputra in the Ganges Valley and other sites in other geographical regions have yielded many craft products like earthen wares, terracottas, beads made of different stones, objects of glass, items made of metals, etc. It seems that in comparison with crafts production in the preceding Saka Kushana period, crafts production in the Gupta period suffered some setback. It has, however, not yet been possible to make a very satisfactory comparative study between these two periods from this angle.

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All items were not available at all places; the movement of items for trade from one place to another, therefore, continued as in the earlier periods. India had extensive trade links with Central, West and Southeast Asia and with the Roman world in the preceding period, and trade routes connecting different regions within the country had been developing over centuries. That commercial activities continued in the Gupta period are evident. Like their Kushana predecessors the Gupta rulers too minted coins of different types, and the gold coins of the Gupta rulers show excellent qualities of craftsmanship. The Guptas also issued coins in copper, silver and lead. These coins were obviously used for purposes of commercial exchange and in some regions of the Gupta empire at least, the merchants held a high position in society. For example, two types of representatives of merchants the **Nagarasresthi** and the **Sarthavaha** were associated with the administration of the district headquarters in north Bengal. The seals of the Gupta period, found at Vaisali in north Bihar, suggest that the merchants constituted an important section of the population of the city of Vaisali. Literary texts of the period too show that in cities like Patliputra and Ujjayini commercial activities were carried on briskly and people from different countries were present in them. Merchants were important communities also in these cities.

There were organizations which facilitated the functioning of both craftsmen and traders. The ancient term which was generally used for these organizations was Sreni, and the State was expected to provide the guilds protection and to respect their customs and norms. Similarly, members of the Sreni were also expected to follow the norms of the organization; otherwise, they were liable to punishment. The term Sreni is often interpreted as guild but there are different interpretations of the term and in terms of many details, we are still not quite sure what the Srenis were really like.

Although Crafts production and commercial activities were brisk in the Gupta period, there are two points we should especially remember:

(*i*) There were many types of craftsmen and they were not all identical either in wealth or in social status. For example,

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there was vast difference between a goldsmith and his family with a shop in a city like Ujjayini and a family of basketmakers in a village. This is reflected to some extent in the Dharmasastras written by the brahmanas in this period. The Dharmasastras assign different ranks to different groups of craftsmen, although in their scheme the craftsmen and artisans held a status lower than that of the brahmanas, kshatriyas and vaisyas. The Dharmasastras also suggest that each group of craftsmen formed a jati or caste. For example, the Kumbhakaras or potters formed one caste, the Suvarnakaras or goldsmiths formed another caste and so on. Although the system of caste was not really so simple, generally the trend among craftsmen was that persons following one craft formed a jati or a caste.

(*ii*) Crafts production and commercial activities perhaps started declining from the Gupta period onwards and according to some historians, this resulted in the decline of towns and cities.

RELIGION UNDER THE GUPTAS

Decline of Buddhism

Buddhism no longer received royal patronage in the Gupta period. Fa-hien gives the impression that this religion was in a very flourishing state. But really it was not so important in the Gupta period as it was in the days of Ashoka and Kanishka. Especially it sufferedin Magadha.

Ajanta Painting of an Apsara

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Image of Buddha from Mathura

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Origin and Growth of Bhagavatism

Bhagavatism centred round the worship of Vishnu or Bhagavat, and originated in post Maurya times. Vishnu was a minor god in Vedic times. He represented the sun and also the fertility cult. By the second century B.C. he was merged with a god called Narayana, and came to be known as Narayana-Vishnu. Originally Narayana was a non-Vedic tribal god. He was called *bhagavat,* and his worshippers were called *bhagavatas.* This god was conceived as a divine counterpart of the tribal chief. Just as a tribal chief received presents from his kinsmen and distributed shares among them, Narayana was supposed to bestow shares or good fortune (*bhaga*) on his *bhakta* or worshippers. In return the worshippers or *bhaktas* offered their loving devotion or bhakti to him. The worshippers of Vishnu and those of Narayana were brought under one umbrella by merging Vishnu with Narayana. The former was a Vedic god and the latter emerged subsequently with non-vedic associations. But the two cultures, the two types of people and the two gods mingled with each other. Further, Vishnu came to be identical with a legendary hero of the Vrishni tribe living in western India who was known as Krishna-Vasudeva. The great epic *Mahabharata* was recast to show that Krishna was identical with Vishnu. So, by 200 B.C. the three streams of worshippers and their gods, merged into one. This resulted in the creation, of Bhagavatism of Vaishnavism.

Bhagavatism was marked by *bhakti* and *ahimsa.* Bhakti meant the offer of loving devotion. It was a kind of loyalty offered by its tribe to chief or by a subject to his king: Ahimsa or the doctrine of non-killing of animals suited the agricultral society, and was in keeping with the old cult of life-giving fertility associated with Vishnu. People worshippped the image of Vishnu, and offered him rice, sesamum, etc. Out of their aversion to killing of animals some of them took only vegetarian food.

The new religion was liberal enough to attract foreigners. It also appealed to artisans and merchants who became important under the Satavahanas and Kushans. Krishna taught in the *Bhagavadgita* that even women, vaishyas and shudras and who were born of sin could seek refuge in him. This religious text dealt with Vaishnava

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teachings; so did the *Vishnu Purana* and also to some extent with the *Vishnu Smriti.*

Bhagavatism or Vaishnavism over-shadowed Mahayana Buddhism during Gupta times. It preached the doctrine of incarnation, or *avtara.* History was presented as a cycle of ten incarnations of Vishnu. It was believed that whenever the social order faced crisis, Vishnu appeared in an appropriate form to save it. Each incarnation of Vishnu was considered necessary for the salvation of dharma which was identical with the varna-divided society and the institution of patriarchal family protected by the state.

By the sixth century, Vishnu became a member of the trinity of gods along with Shiva and Brahma. However, he was a dominant god in his own right. After the sixth century, several texts were written to popularize the virtues of worshipping him, but the most important was the *Bhagavata Purana.* The story in that text was recited by priests for several days. In medieval times Bhagavata-gharas or places meant for Vishnu worship and reciting the legends connected with him came to be established in eastern India. Several religious recitations including the *Vishnusahasranama* were composed for the benefit of the Vishnu worshippers.

A few Gupta kings were worshippers of Shiva, the god of destruction. But he came in the front rank at a later stage, and does not seem to have been as important as Vishnu in the early phase of the Gupta rule.

Idol worship in the temples became a common feature of Hinduism from the Gupta period onwards. Many festivals also came to be celebrated. Agricultural festivals observed by different classes of people were given religious garb and colour, and turned into good sources of income for the priests.

Art

The Gupta kings followed a policy of tolerance towards the different religious sects. We find no example of the persecution of the followers of Buddhism and Jainism. This was also on account of the change in the character of Buddhism which had come to acquire many of the features of Hinduism.

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The Gupta period is called the Golden Age of ancient India. This may not be true in the economic field because several towns in north India declined during this period. But the Guptas possessed a large amount of gold, whatever might be its source, and they issued the largest number of gold coins. Princes and richer people could divert a part of their income for the support of those who were engaged in art and literature. Both Samudragupta and Chandragupta II were patrons of art and literature. Samudragupta is represented on his coins playing the lute (*vina*), and Chandragupta II is credited with maintaining in his court nine luminaries or great scholars.

In ancient India, art was mostly inspired by religion. Survivals of non-religious art from ancient India are few. Buddhism gave great impetus to art in Maurya and post-Maurya times. It led to the creation of massive stone pillars, cutting of beautiful caves and raising of high stupas or relic towers. The stupas appeared as dome-like structures on round bases mainly of stone. Numerous images of the Buddha were sculpted.

In the Gupta period, we find an over two metre high bronze image of the Buddha, which was recovered from Sultanganj near Bhagalpur. Fa-hien saw an over 25-metre high image of the Buddha made of copper, but it is not traceable now. In the Gupta period beautiful images of the Buddha were fashioned at Samath and Mathura. But the greatest specimen of Buddhist art in Gupta times is provided by the Ajanta paintings. Although these paintings covered the period from the first to the seventh century A.D. most of them belong to Gupta times. They depict various events in the life of Gautama Buddha and the previous Buddhas. These paintings are life-like and natural and the brilliance of their colours has not faded even after fourteen centuries. However, there is nothing to show that the Guptas were the patrons of the Ajanta paintings.

Since the Guptas were supporters of brahmanism, for the first time we get in the Gupta period images of Vishnu, Shiva. and some other Hindu gods. At many places we get a whole pantheon in which the chief god appears in the middle and his retainers and subordinates surround him on the panel. The leading god is represented large in size, but his retainers and subordinate gods are drawn on a smaller scale. This presents a clear social discrimination and hierarchy.

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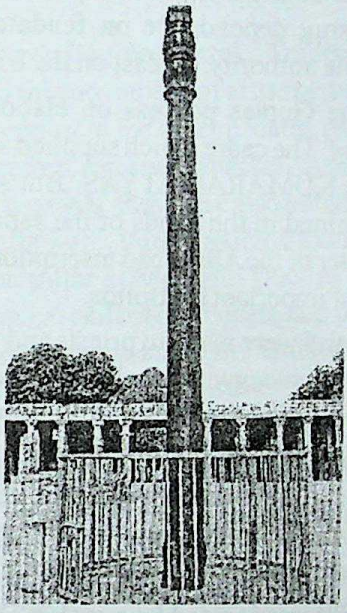
The Gupta period was poor in architecture. All we get are a few temples made of brick in Uttar Pradesh and a stone temple. We may mention the brick: temples of Bhitargaon in Kanpur, Bhitari in Ghazipur and Deogarh in Jhansi. The Buddhist university at Nalanda was set up in the fifth century, and its earliest structure, made of brick, belongs to this period.



Iron Pillar at Delhi

THE GUPTA PERIOD: GOLDEN AGE OR THE MYTH OF THE GOLDEN AGE

Generally, the writers on Ancient India believe that under the Gupta period, there was evolution of Indian culture and as such, it is appropriate to call the period as 'Golden Age'.

However, historians like D.N. Jha (in the book entitled 'Ancient India' A historical outline) does not ascribe to the view and rather, goes to the extent of calling the period as the myth of the Golden Age. Following are the major points of dissention:

- In contrast to the Mauryas, the Guptas do not seem to have possessed a large professional army. The record which

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glorifies Samudragupta for his all round conquests, does not tell us anything about his military apparatus. Nor does Fahien indicate the numerical strength of the army. Probably, the troops supplied by the feudatory chiefs constituted the major portion of Gupta military strength. Also, the Guptas did not enjoy the monopoly of elephants and horses, essential components of an ancient military machinery. All this led to the increasing dependence on feudatories, who wielded considerable authority, at least on the fringes of the empire.

- Nor did the Guptas possess on elaborate and organized bureaucracy. The cadre which supplied superior officers was that of the KUMARAMATYAS. But several offices were often combined in the hands of the same person. Harisena, the composer of the Allahabad inscription of Samudra Gupta, held several important portfolios.
- Grants of land were made to priests and temples, and later to Royal officers, alongwith fiscal and administrative immunities which undermined the authority of the state.
- The land grants paved the way for the growth of feudal society. Several inscriptions indicate the emergence of serfdom, which means that the peasants were attached to their land even when it was given away.
- The imposition of forced labour (VISHTI) and several new levies and taxes from the Gupta period onwards, further, undermined the position of peasants. The Kamasutra of Vatsyayana informs us that peasant women were forced to perform unpaid work of various kinds such as : filling the granaries of village headman, cleaning the house, working in the fields, etc.

The practice of making land grants, thus, gave rise to feudal agrarian relations and forms of exploitation which generated much social tension leading to peasant protest of which considerable evidence is available from the 9th - 10th centuries onwards.

With the decline of long distance trade linkages between coastal towns and their hinterland became feeble. The decline of long distance trade seems to have set in form of the Gupta period onwards.

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The inflow of Roman coins stopped after the early Christian centuries and the Roman Empire itself broke up a little later. Trade with the Eastern Roman Empire (Byzantine) empire continued until about the middle of the 6th century.

Around this time, the Byzantines learnt the Chinese art of growing silk worms.

This adversely affected India's commercial contacts with the west.

- Commodity production shrank. Trading activity became sluggish and the movement of artisans and traders from one part of the country to the other became redundant. Immobile artisans, therefore, remained attached to villages and in course of time, like peasants, they were also transferred to the donees. Arts and crafts were, thus, ruralized though the 4th century. Rustless iron pillar at Mehrauli (Delhi) bears testimony to the technological skill of craftsmen, and inscriptions indicate that guilds of artisans and merchants played an important role in the municipal administration of some towns in the Gupta period.
- The slump in trade and general decline in crafts and commodity production led to the decay of many towns in the 3rd - 4th century. In north India, many Urban settlements of the Kushan period like Kaushambi (Allahabad), Hastinapur, Purana Qila (Delhi), Ahichchhatra and Taxila show signs of decay. Ayodhya and Mathura, which were flourshing towns in the early Christian centuries~ lost their importance in the Gupta period.
- The varna system seems to have been considerably modified owing to the proliferation of castes. This is evident from a post-Gupta Puranic text which mentions 100 castes as against 61 noted by Manu in the earlier period.
- The status of women continued to decline. In this period, certain features emerged which became characteristic of their position in subsequent times. Women were not entitled to formal education, though, like the shudras, they were entitled to listen to the epics and the Puranas.

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Lawgivers almost unanimously advocated early marriage, some of them even preferred pre-puberty marriage. Celibacy was to be strictly observed by widows. The practice of Sati gained the approval of jurists, even if confined to the upper castes. The first memorial of a sati dated A.D. 510, is found at Eran in Madhya Pradesh. Women were denied any right to property except for STRIDHANA in the form of jewellery and ornaments.

Hence, as per certain historians, it is just a myth to be called the Gupta period as the Golden Age.

IMPORTANT POINTS IN BRIEF

- The Gupta era started in 319 - 20 A.D. by the Chandragupta son of Ghatotkacha and assumed the title of Maharajadhiraj.
- Probably Guptas were Vaishyas and the matrimonial alliance of Chandragupta with the Lichchavi princess, Kumaradevi, (khatriya) en-hanced his position.
- In the Gupta age, ships and boats were manufactured in large numbers. Gujarat, Bengal and Tamil Nadu were the main centers of cotton industry.
- India maintained trade relations with Arabia. Horses were imported from Arabia and Iran.
- In the Gupta age, the land was only donated to the brahmans.
- The tax free villages of the Brahmans were called Agrahara.
- The Gram Parish ads (village councils) were autonomous and free from the state control.
- The uncultivated land was the property of the king.
- The women who remained unmarried throughout their life and passed their time in studies were called BRAHMAADINI.
- The joint family system was in vogue.
- Sheelbhattarika was an educated and worthy woman of the Gupta Age.
- Prostitutes, expert in music and dance, and perfect in sexology were called GANIKAS.

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- The traders and commercial professionals had their SHRENIS in Gupta age. The Patkar, Tailik (Oil traders), Pashan Kottak (stone cutters) were important shrenis.
- Widow remarriages were performed in the Gupta Age. But some works of the age speaks against it. Chandra Gupta II married the widow of his brother Rama Gupta. Her name was Dhruva Swamini.
- The women, though, not as much as in Vedic period, yet enjoyed important position in the society of Gupta age.
- The author of Bhattikavya or Ravan Vadh, was Bhatti, an eminent poet of Gupta age.

IMPORTANT QUESTIONS

1. Describe the important sources of the Gupta Period.
2. 'Samudragupta was a great conqueror who followed different policies in North and South India'. Discuss the statement.
3. Discuss the impact of Kumaragupta's rule.
4. Mention the important causes of Guptas' downfall.
5. Describe the political, social and economic condition of India as described by Fa-Hien.
6. Guptas contributed immensely towards the formation of Indian culture. Comment.
7. Describe the role ofthe Huns in the downfall of the Gupta dynasty. What were the other causes?
8. Describe the important features of the economic life under the Guptas.
9. What were the reasons for the supremacy of the brahmans during the Gupta period? What consequences it might have had on the economy and society of the period ?
10. Describe the administrative system of the Gupta empire.
11. What is meant by secular literature? Mention important literary works of the period.

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12. Why is the Gupta period known as the 'Golden Age' in the Indian history?
13. Describe the important achievements of Chandra Gupta II.
14. What were the important features of the Gupta sculpture?
15. 'There was myth of the Golden Age under the Guptas'. Analyse the statement.
16. Describe the religious condition of India during the 4th - 6th centuries A.D. with special reference to the emergence of new trends.

POST-GUPTA PERIOD

Harshvardhana

It has already been noticed that the history of the sixth century is very obscure. This is due to the fact that after the breakup of the Gupta empire, Northern India was left in a state of anarchy and confusion. Many petty states arose, whose mutual dissensions invited the Huns to renew their raids in the north. The disturbed state of the country called for a strong ruler who would be able to restore peace and order by imposing his authority over the whole country. Such a ruler was found in Harshavardhana of the Pushyabhuti dynasty of Thaneswar. With his appearance on the scene at the dawn of the seventh century, India emerges once again into the full of light of history and enjoys the blessings of an orderly government.

SOURCES OF INFORMATION

We have ample material for the construction of the history of the seventh century A.D. The following are our chief sources of information:

First, we have an invaluable account of Hiuen Tsang, who has left behind a detailed description of his travels in India. **Account of Hiuen Tsang is known as SI-YU-KI.**

Hiuen Tsang or Yuan Chwang was a pious Chinese pilgrim, who visited India during the reign of Harshavardhana with the object of securing authentic Buddhist literature. He started from westen

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China and travelling by the northern route through Taskhand and Samarkand, reached the kingdom of Gandhara in 630 A.D. He remained in India for about 15 years, during which he visited almost every major province. He recorded his experience in a book, which throws flood of light on the condition of the country, as well as on the religion, manners and customs of the time. He became a personal friend of King Harsha and spent about 8 years in his dominions. He returned home by the Southern route, crossing the Pamirs, travelling through Khotan. His account on the state of the country under Harsha is as follows :

Harsha's Administration

Hiuen Tsang was favourably impressed by the administrative arrangements of King Harsha. The king wanted to have a first hand knowledge of the condition of the people committed to his charge. So, he frequently undertook tours of inspection and governed his vast empire by incessant personal supervision. It was only in the rainy season that his tours were suspended.

The king was assisted by a Council of Ministers. It was such a council headed by Bhandi. The official hierarchy was the same as that at the time of the Guptas. The outlying provinces were governed by local chiefs who owed allegiance to the imperial throne.

Taxation and Revenue

The administration was conducted on benign principles. Taxation was light. The revenue was derived mainly from crown lands and was assessed at one-sixth of the produce. Forced labour upon public works was paid for. Officials were remunerated by grants of land, made according to their work and position.

Department of Records

The Chinese pilgrim emphasises that families were not registered. The enlightened character of the administration is shown in the creation of a department of records. There were special officers in each province, who kept official records of all public events whether good or bad.

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Benevolent Institutions

Benevolent institutions for the benefit of travellers, the poor and the sick, were established throughout the empire and liberal provision was made for charity to various religious communities.

State of Education

Harsha was a patron of learning and was himself an accomplished scholar and the reputed author of three Sanskrit dramas of great merit. According to Hiuen Tsang, the Buddhist monasteries at Nalanda and other places were centers of learning and arts.

Criminal Law

But in some respects, the administration of Harsha compares unfavorably with that of the Guptas. Although violent crimes were rare, the roads were not so safe as they had been in Fa-hien's time. Hiuen Tsang himself was robbed more than once. Criminal law was severe as compred with that of the Gupta's. Offences were punished by a cruel sort of imprisonment as well as by mutilation of limbs. Minor offences were punished with fines. Trial by ordeal was also in vogue.

Religious Assembly at Kanauj

Hiuen Tsang witnessed an assembly held at Kanauj, the capital of Harsha, for the purpose of disputations on religious subjects. The assembly was attended by twenty Rajahs including the King of Assam from the extreme east and the king of Valabhi from the extreme west. The assembly was not only attended by the Chinese pilgrim Hiuen Tsang and the Kamrupa ruler Bhaskarvarman, but also by several thousand priests belonging to different sects. Two thatched halls were built to accommodate 1000 persons each. But the most important construction was a huge tower in the middle of which a golden statue was placed, this statue was as tall as the King himself.

Harsha worshipped the image and gave a public dinner. The discussion in the conference was initiated by Hiuen Tsang who dilated on the virtues of Mahayana Buddhism and challenged the audience to refute his arguments. But none came forward for five days.

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Quinquennial Assembly at Allahabad

The Kanauj assembly, then moved on to Prayag (Allahabad), where the king distributed the wealth of his treasury to the holy men of all religions, Hindu, Jain and Buddhist. He gave away his all, including his goods, gems and jewels without stint. He then begged a second hand garment from his sister and paid worship to the Buddha. Harsha, as described in Si-Yu-Ki, was in the habit of making such distribution of his accumulated treasures every five years.

Buddhism was no Longer a Dominant Religion

Buddhism was still strong, though, Hinduism was gaining way. Harsha favoured all the Indian religions, doing honour in turn of Shiva, the sun and the Buddha. In the later part of his region, he became more and more Buddhist in sentiment.

The people were more or less equally divided in their adherence to Hinduism and Buddhism. There seems to have been considerable ill feeling between the various sects, although there was no general religious persecution. But there was one exception. Hiuen Tsang talks of Sasanka, the King of Bengal, who persecuted the Budhists and is said to have destroyed the Bodhi tree of Gaya and to have broken to pieces the stone marked with the foot-prints of Buddha.

Celebrated University of Nalanda

We get a clear idea of the literary activity in the reign of Harsha from the description of the far-famed university of Nalanda. It counted 10,000 students on its rolls. The university provided its students not only free education but also free boarding and lodging. The revenues of 100 villages were remitted for its endowment.

The university was meant for advanced studies, and so the admission test was very strict. Hiuen Tsang says that only 2 or 3 out of ten could pass the test for admission. The method of learning was by discussion and Hiuen Tsang says that the day is not sufficient for asking and answering profound questions.

There were about 1500 teachers. The university specialized in the study of Mahayana but its curriculum included the study of the

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literature of other Buddhist sects as well as Brahmanical literature both sacred and secular. "Even foreign students came to the university to put an end to their doubts and then, become celebrated."

Kanauj

Patliputra's celebrated status was missing in this era. As Hiuen Tsang puts it, Harsha had selected Kanauj as his capital and filled it with many splendid buildings and fine tanks and gardens.

PERSONAL CHARACTERTISTICS OF THE KING AS DESCRIBED BY HIUEN TSANG

Harsha was indefatigable in the discharge of his administrative duties, spending most of the year in making tours of inspection throughout his dominions and setting a good example to his ministers and to the vassal kings.

1. Like Ashoka, he forbade the killing of animals for food and built stupas, monastries as well as rest houses and other benevolent institutions. He was tolerant of all Indian religions.
2. Secondly, official Chinese historical works help to clear up many obscure points.
3. Thirdly, the historical romance entitled Harsha Charitra, composed by Banabhatta, gives us a good deal of information. His another play KADAMBARI is yet another important source for the Vardhana Dynasty.
4. Harsha's own writings like *Ratnavali, Priyadarshika and Nagananda* throw flood of light on the socio-economic and poltical conditions of those times.
5. Coins and inscriptions of the period depict enough light on the political conditions of the times. Inscriptions like Madhuban plate, Sonepat and Banskhera inscription give us vivid idea about the Vardhanas. Aihole inscription of Pulakesin II is particularly important to construct the date and history of his conquests with Chalukya ruler of Badami. Moreover, the coins, which Harsha had generously distributed in the councils held at Prayag and Kanauj alongwith the

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seals (Nalanda), combined together, give us a graphic description of the condition of India in the seventh century and enable us to know a great deal about one of the greatest monarchs of the Northern India.

Early History of the Vardhanas

The Vardhanas: The state which was founded about the sometime as the state of Maitrikas in Saurashtra with Valabhi as Capital, but was destined to play a far more distinguished part in Indian history, was that of Thaneswar in Eastern Punjab (*i.e.,* modern day Haryana).

The Kingdom, according to Banabhatta, the author of Harshacharita, was founded by one devout Saiva, the Pushyabhuti, probably a contemporary of the early Imperial Guptas. However, Bana does not mention his successors. Whereas the seals and inscription of Harsa do refer to **Maharaja Naravardhan, Maharaja Rajyavardhan, Maharaja Adityavardhan and Paramabhattaraka Maharaja Adhiri Prabhakarvardhana** as his immediate successors.

The first three are assigned to the period between 500-580 A.D. and are described as the Maharajas only. They were, it may mean, had risen to the ranks of the feudatory chiefs only.

Moreover, the marriage of Adityavardhana with Mahasenagupta Devi, the sister of Mahasenagupta of the later Guptas may be considered a pointer to the growing importance of the Vardhanas.

Prabhakarvardhana C. 580-604 A.D. Prabhakravardhan was the son and successor of Adityavardhana. According to Madhuban Plate inscription, Prabhakarvardhan was the first king to adopt a title of Maharajadhiraj. Some historians mention that Prabhakarvardhan was king of Thaneswar only while others also assign him the territories of Southern Punjab and eastern Rajputana.

Death of Prabhakarvardhana: Prabhakarvardhana, besides two sons, Rajyavardhan and Harshavardhana, had a daughter named **Rajyashree, who was married to the Maukhri King, Grahavarman.**

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During the reign of Prabhakarvardhan, there was an attack of the Hunas.

But Prabhakarvardhan rose to meet them. Therefore he sent his sons, Rajyavardhan and Harshavardhan against them. Together they routed the Hunas.

As the luck would have it, before the two could inform their father about their victory, they received the unfortunate message of the death of their father, Prabhakarvardhana. Hence they rushed to the capital. But before they could reach there, their mother, Yashomati, had burnt herself on the banks of river, Saraswati.

The death of father and the self-immolation of the mother had left the two brothers in unfound distress. Under such pathos, Rajyavardhana succeeded his father.

Shashanka of Gauda alongwith the King of Malva kills Grahavarman, the Mukhari King: The king of Gauda, had asserted his independence when the Gupta Empire fell. Half a century later, the throne of Gauda was occupied by Shashanka, and probably soon after made himself the master of whole of Bengal, Orissa and Kongoda.

Then, he advanced against Kanauj, the capital of the Maukharis. But the matrimonial alliance of Maukharis with Vardhanas (*i.e.*, the marriage of Rajyashiri with Grahavarman) had already strengthened of position of Grahavarman.

Alliance of Shashanka with the King of Malwa: As a counter-move, Shashanka struck an alliance with the king of Malwa against the Maukharis.

Defeat of Maukharis: At the time when Rajyavardhan ascended the throne of Thaneshwar, Shashanka completely surprised the Maukhari Capital. The King Grahavarman was killed and the Queen Rajyashiri was imprisoned.

Death of Rajyavardhan: Rajyavardhan put the capital in the hands of Harsha and at once, with the force of 10,000 cavalry moved against the enemy. He defeated the king of Malwa easily.

Then, with a small force at his command, moved 'ahead against Shashanka, the King of Gauda, who was also holding Kanauj.

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Shashanka, according to Hiuen Tsang and Banabhatta, pretended submission and showed willingness to give his daughter in marriage to Rajyavardhan and invited him to his private palace. And when Rajyavardhan went there, Shashanka got him killed. Thus, Kanauj could not be taken and sister, Rajyasiri could not be recovered.

Accession of Harshavardhan, 606 A.D. On the death of Rajyavardhan, the councillers of Thaneswar offered the throne to his younger brother, Harshavardhan. Grahavarman of Kanauj had died without leaving any heir behind, and as such, the two kingdoms were combined under Harshavardhan.

Harsha had ascended the throne in 606 A.D. at the age of 16, adopted the title of **'Siladitya'** and ruled for about 41 years *i.e.* from 606 A.D. to 647 A.D.

Conquests of Harshavardhan

After the consolidation of Thaneswar and Kanauj, the resources of Harsha grew. Then he followed the policy of imperialism and expansionism. To do so, he organised a big army of 5,000 elephants, 20,000 cavalry, and 50,000 infantry. His major conquests were:

Operation Against Shashanka : After his enthronement, Harsha had regarded Shashanka to be his deadliest enemy as he had, murdered his brother as well as sister's husband.

Alliance with King of Assam: In order to move against Shashanka, Harsavardhan, equipped a large expedition and entered into an alliance with Bhaskarvarman, the king of Assam (Kamrupa).

Now, the two rulers launched an attack upon Shashanka. Shashanka had suffered badly but was lucky enough to flee from the scene of the battle. Although he was defeated, yet he remained a source of constant problem to Harsha.

Whatever petty success, Harsha achieved against Shashanka, it was, too short-lived. It was only after the death of Shashanka in 620 A.D. that Harsa and Bhaskarvarman could divide his kingdom between themselves.

Recovery of Rajyashree: But Harsha's first concern, at the time of start of operation against Shashanka was the recovery of his sister. News had arrived that she had been set free from the prison

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of Kanauj by the magnanimity of her foe; but had been wandering in the forests of the Vindhyas. There Harsha traced her just at the very moment when she was about to commit Sati.

Conquest of Valabhi : The Maitrikas of Valabhi had emerged as a strong power in the Saurashtra region of Gujarat. Valabhi is generally identified with Wala, 18 miles from Bhavanagar in Kathiawar.

Through the various inscriptions of the Gurjara Kings we know that there was a conflict between Harsha and the king of Valabhi Dhruvasena II who was also supported by Dadda II of the Gurjaras.

Hiuen Tsang has mentioned Valabhi, King Dhruvasena II as the son-in-law of Harsavardhan; who had attended the religious assembly called by Harsha at Pragya in 643 A.D. This simply means that after the end of the battle, Harsha had made friendly relations with Dhruvasena II. by giving his daughter in marriage to the Valabhi King.

War Against Pulakesin II

Harsha's war with Pulakesin II was by far the most important one fought by Harsha. As per Hiuen Tsang, Harsha, having completed his conquest of Northern India, Harsha devoted his attention towards the Deccan.

In south, the most powerful ruler was the Pulakesin the Chalukya ruler of Badami. The Prasasti of Pulakesin II placed on a temple wall at Aihole mentions Pulakesin's success against Harshavardhan. Different scholars have suggested the date of the war varying between 620 A.D. to 630 A.D.

War with Sindh: In Harshcharita, Banabhatta ascribes to Harsha as having defeated the king of Sindhu, but the writings of Hiuen Tsang leaves no doubt that Sindh was a strong and independent kingdom when he visited it. That is, Harsha's military campaigns, if there was any, clearly bore no fruit.

Eastern Campaign: Harsha was successful in his eastern campaigns. A Chinese account by encyclopaedist MA-TWANLIN mentions that Siladitya assumed the title of the King of Magadha in

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641 A.D. Also Harsha conducted an expendition against Kongoda. Presumably, he also conquered West Bengal which fell between Magadha and Orissa.

Diplomatic Relations with China: Harsha had diplomatic relations with the Chinese for his contemporary, Tsang, had sent there embassies to his court. Harsha himself had sent a Brahmana envoy to China in 641 A.D.

Extent of Empire : The contemporary sources of Hiuen Tsang and Banabhatta present Harsha as a great monarch and the last great empire builder of the Hindu India.

But the critical examination of these sources bring out different facts. Possibly, Harsha's empire could not comprise any substantial area outside U.P., Bihar, Bengal and Orissa. That is at first, Harsha's Kingdom comprised the territories like Kanauj and Thaneswar ; later on, he might have added some small principalities to the North and West. It may be said to have comprised the Eastern Punjab and Uttar Pradesh. Towards the close of his reign, he had annexed Magadha and even pushed his conquests as far as Orissa and Kongoda (Ganjam district).

But, we may conclude, that he ruled efficiently for 41 years. So long he continued to be on the throne, he ruled successfully over entire northern India. When he breathed his last, he left no son to succeed him, and hence, the decline of his kingdom started.

Sources for the Vardhana Dynasty

1. Account of Hiuen Tsang i.e. Si- Yu-Ki.
2. Banabhatta's Harischarita and Kadambari
3. Inscriptions like Madhuban plate, Sonepat and Banskhera Inscription.
4. Aihole Inscription of Pulakesin II.
5. Nalanda Seals.
6. Coins (Harsha distributed thousands of coins in the councils held at Prayag and Kannauj).
7. Harsha's own writings like Ratnavali, Priyadarshika and Nagananda.

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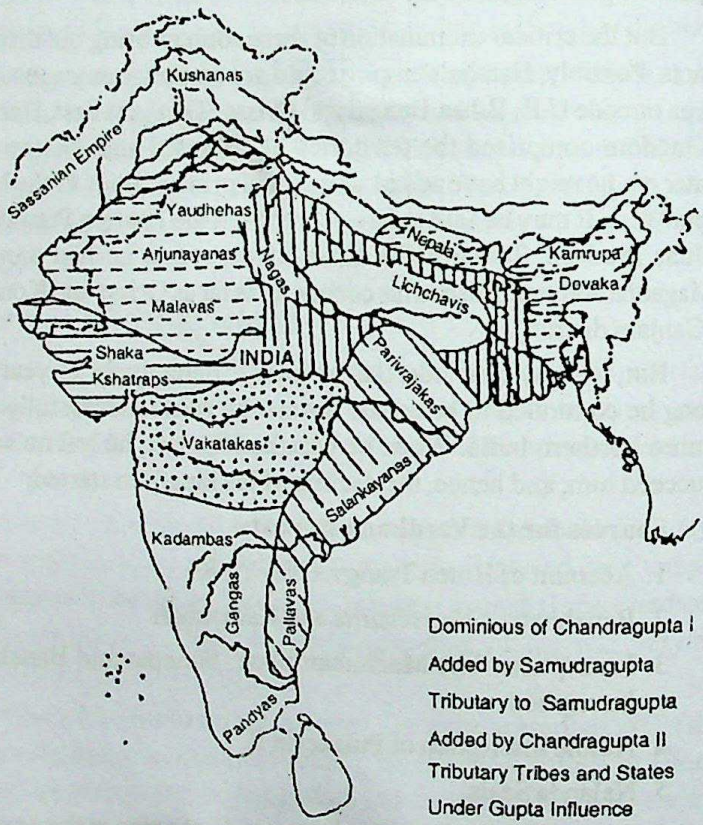
Religion

Harshavardhana holds a prominent place in the History of India for his liberal religious views and cultural activities. In the beginning, he was worshipper of Shiva and Surya, but later on he inclined towards Buddhism.

He was very much influenced by his brother Rajyavardhana and Divakarmitra.

GUPTAS



Map. India in the Post-Gupta Period.

He was the follower of the Hinayana branch of Buddhism in the beginning but later on owing to the Hiuen Tsang's influence; he joined the Mahayana branch of Buddhism. He worked hard to spread Buddhism and employed all the resources of the state for this

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purpose. Like Ashoka and Kanishka, he adopted several means to spread Buddhism such as —

1. He prohibited the killing of animals.
2. He got constructed several monastries, hospitals, stupas and inns for the use of Buddhist monks.
3. Every year he summoned Buddhist monks in an assembly. The virtuous and the learned were regarded while the degraded ones were excommunicated from the Sangha.

Though, towards the end of his life, Harsha was a staunch follower of Buddhism but he was not a fanatic. He treated other religions kindly and equally. He himself used to worship Buddha and Surya. He used to provide food to the Brahmins and gave them alms without making any distinction between a Buddhist monk and **Brahmin.** Banabhatta, a Brahmin was his most learned court poet. All religions flourished rapidly due to the religious tolerations of Harsha.

Cultural Activities: Harshavardhana was not only a conqueror or an empire builder but he was also a great scholar. We know from the records of this period that he permformed three dramas: Priyadarsika, Nagananda and Ratnavali, and he is supposed to have been an efficient writer. Banabhatta has also remarked about his literary quality. He had political skill of high order. He wrote 'Harshacharita' and 'Kadambari'. Writer like Diwakar, Montonga, Jaisen, Brihat Hari were also adorned in his court. Literature and Art flourished and attained their zenith under his patronage.

Administration: Harshavardhan established a very big empire. He inherited the super-structure of the Guptas and introduced several changes to suit the needs of the times. He personally looked into the affairs of the state. His civil administration was carried on benign principles. He had established high ideals of government and strictly followed them. The chief objective was the welfare of the people. He assumed the title of "Parambhattaraka Maharajadhiraja."

The king was the fountain head of all the powers. He was the head of the executive as well as the judiciary. He was the central figure whether in field or at court or in religious function. In general

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administration, he was assisted and advised by a Council of Ministers and high officials which were appointed by him. The main officers were as follows:

1. 'Mahasandhivigrahika' : Supreme minister of war and peace or Minister of International Mfairs.
2. Mahapratihara : Head of the palace Guards.
3. Simhanda : Commander-in-Chief of armed forces.
4. Mahapramatri : Spiritual Guide or officer concerning with justice.
5. Mahakakshapatalika : Chief Accounts officer or Accountant General.
6. Bhandagaradhikrita : Chief Superintendent of stores.
7. Ajnasatam Prapayita : Officer charged with carrying the king's order into effect.
8. Kayastha : The Chief Scribe.

Provincial Administration

The kingdom was divided into provinces or divisions and a division was called "BHUKTI'. Probably a feudal chief of a Samant was the head or the Bhukti. The chief was sometimes called as 'Rajasthaniya'. The Bhukti was further divided into district or 'vishya'. Vishyapati was the head of Vishaya. 'Mimansaka' was probably a judicial officer who administered justice, the lowest unit of administration was 'GRAM (village). There were some petty village officers and probably, 'PUSTKARITA' was associated with the village administration.

1. Bhandi.
2. Avanti : Supreme Minister of war and Peace.
3. Simhanada : Senapati.
4. Kuntala : The Commandant of the Cavalery.
5. Skandagupta : Commandant of the elephant forces.
6. Ishvaragupta : Keeper of records.
7. Bhana.

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The main source of the income of the state was land revenue. It was probably one-sixth of the produce. The 'BHOGIKA' or BHOGPATI was responsible for the collection of the Bhoga or the share of the produce for the state. There were other taxes also, but they were light and state demands were a few. Hiuen Tsang was impressed with moderation of the state demand and the individuals were not subjected to the forced labour. The income of the state was spent under four categories which were:

(*a*) For the expenses of the state and ceremonial worship.

(*b*) For the advancement of Ministers.

(*c*) For rewarding the learned and the talented,

(*d*) For acquiring religious merit by spending on charity.

Justice: The criminal code of Harshavardhana was very severe. The law of treason was more severe than in Gupta times. The punishment was accorded as per the level of the crime committed.

(*i*) For violation of the statute or law or for the conspiracy against the king. The offender was punished with life imprisonment and was not treated as a member of the community.

(*ii*) For breach of social mobility and filial duty. The penalty was exile or the multilation of limbs.

(*iii*) For Ordinary Offences, the penalty was payment of fine. Even during these days highways were not secure and Hiuen Tsang was looted twice during his stay in India.

Military Administration: Harshavardhana had a well organised standing army. It was divided into four wings viz. infantry, Cavalry Camels and Elephants.

Cavalry and Elephant wing had separate Commander. Head of the cavavry was called 'BRIHADASVAV ARU'. The soldiers lived in barracks in peace time and the officer incharge of the Barracks was called PATHIPATI. A regular soldier was called BHATA.

The feudatories rendered military assistance with their own armies in event of war. The infantry soldiers carried long spears,

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large shields, bows arrows, battle axes and sometimes swords and sabres. They used various kinds of slings also.

Genealogy of Pushyabuti House

1. Naravardhana : Vajrinidevi (wife)
2. Rajyavardhana : Apsaradevi (wife)
3. Adityavardhana : Mahasenagupta (wife)
4. Prabhakarvardhana : Yasomati Devi (wife)
5. Harshavardhana remained unmarried.
6. Rajyashree : Grahavarman (Husband).

Harsha was a benevolent king, who promoted piety and public welfare. Though there was a general peace and prosperity in the empire but his excessive generosity on the occasion of the Prayag Assembly was unhealthy for the economy of the country. The confederate monarchy of Harsha was not conducive to the strength and prosperity of the empire for a long time yet within his lifetime, he was able to maintain splendid status quo, even if he did not and could not give a new direction to Indian polity.

Important Questions

1. Discuss the early difficulties of Harshavardhan.
2. Discuss in detail the conquests of Harshavardhan.
3. Discuss in brief the important features of Harsha's central administration.

Village Administration

The Pathaks were formed by clubbing together a number of villages. The village was the smallest unit. Mahattar was the officer who looked after the village problems and necessities. Other officers were Gramik, Kuladhikaran and Akshpatalik.

Buddhism under Harshvardhan

Buddhism was divided into 18 sects in the time of the Chinese pilgrim. The old centres of Buddhism had fallen on bad days. The most famous centre was Nalanda. It is said to have had as many as 10,000 students, all monks. They were taught Buddhist Philosophy

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of the Mahayana school. AI though all the Mounds of Nalanda have not been dug, excavations have exposed a very impressive complex of buildings. These buildings were raised and renovated over a period of 700 years from the 5th century A.D. onwards. The buildings exposed by excavations do not have the capacity to accomodate 10,000 monks. In 670 A.D., another Chinese Pilgrim I-tsing visited Nalanda; he mentions only 3,000 monks living there. According to Hiuen Tsang the monastery at Nalanda was supported from the revenues of 100 villages, I-tsing raises this number of 200 villages. Thus, Nalanda was a huge monastic establishment in the time of Harshavardhana.

HARSHA'S RELIGION

It is difficult to say what religion Harsha actually belonged to, although it is clear that he had leanings towards Buddhism and was partial to it. In his personal conduct, he practised the Buddhist law of life and like Ashoka strictly enforced the Buddhist prohibition against the killing of life of animals. As already stated, his benevolent activities for the good of humanity were carried on Ashokan model. His father Prabhakaravardhana was devoted to the worship of the sun, but Harsha distributed his devotions among the three deities, the Sun, the Siva and the Buddha and erected costly temples for the service of all three. During his time Buddhism, Jainism and Brahmanical Hinduism flourished side by side and the followers of the various religions lived peacefully together. It is probable that the king sought to win universal popularity from all sections of his subjects as well as divine support by doing honour to the principal gods of popular worship. This fact alone accounts for the apparent eclecticism in Harsha's religion. We have it on the testimony of Yuan Chwang that in the Assembly at Prayaga, Harsha worshipped the image of the Buddha on the first day, the image of of the Sun on the second day and that of Siva on the third day. There is, however, evidence to suppose that in Harsha's closing years, Buddhism received the chief share of the royal favour. Innumerable monasteries and stupas were built up along the banks of the sacred Ganges. His leanings towards Buddhism were certainly strengthened by his meeting with Yuan Chwang while he was in camp in Bengal.

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Assembly at Kanauj

The Assembly which Harsha held on the occasion of Yuan Chwang's visit to his capital and his quinquennial assemblies at Prayaga bear ample testimony to the emperor's devotion to Buddhism and respect for the other two faiths stated above. Both these assemblies have been graphically described by Yuan Chwang as follows:

Harsha received his valued guest Yuan Chwang at his camp in Bengal. He determined to hold a great Assembly at Kanauj in his reception. In order to give the utmost publicity of the Master's teaching, he organised a unique religious procession from Bengal right up to his city Kanauj. The king accompanied by Yuan Chwang led the march along the southern bank of the Ganges. A train of no less than eighteen tributary kings, many thousands of Buddhist monks and an enormous multitude kept the train. His ally, the king of Kamarupa, with a large but less numerous following kept pace with him on the opposite bank. By a slow march of about six miles or so per day, the Emperor reached Kanauj in the course of ninety days. The king of Kamarupa, who had reached the capital earlier and the Raja of Valabhi, received the Emperor at the western gate.

In the capital, a splendid monastery with a shrine was specially erected upon the banks of the Ganges. In that monastery was also built a tower 100 feet high in which was kept a golden statue of the Buddha, equal in size of the king's statue. Another golden Statue of 3 feet height was carried daily in procession headed by Harsha and followed by twenty Rajas and three hundred elephants. Harsha, as he moved along, scattered on every side, pearls, golden flowers and other precious substances in honour of the 'Three Jewels', *Buddha, Dhamma* and *Sangha*. Then he washed the image at the altar with his own hands, bore it on his shoulders to the western tower and there offered to it thousands of silken robes, embroidered with gems. These ceremonies lasted for seventy-five days.

The Assembly at Prayag

The Assembly at Prayaga was held every five years by Harsha. The one that was held, after the Assembly at Kanauj in 643 A.D. and to which Yuan at Chwang was also invited was the sixth of its

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kind. This Assembly, like the previous one, was also attended by all the vassel kings. Besides half a million people, including poor orphans and destitutes, invited Brahmans and ascetics attended the ceremony which continued for seventy five days with great zeal. The religious ceremonies were eclectic, characteristic of the times. Three special days were reserved for performing three popular forms of worship. On the first day, the image of the Buddha received honour of the highest class, the images of the Sun and the Siva were worshipped on the second and third day respectively. On each day of worship and on subsequent days, charities were distributed on a lavish scale Monks, Brahmans, ascetics, poor and destitutes all came for a substantial share of the king's charity, so that, at the end, he exhausted the accumulations of five years and paupered himself so completely that he had to beg from his sister (Rajyasri) an ordinary second-hand garment to put on and rejoiced that his treasure had been all spent in the cause of religion.

Yuan Chwang left his royal host at Prayaga on his return Journey home. This was the last quinquennial assembly which. Harsha lived to participate in, for he died at the beginning of 647 A.D., four years after the Prayaga Assembly.

AN ESTIMATE OF HARSHVARDHANA

Harsha was a strong and vigorous ruler, indefatigable in the discharge of his public duties. He combined in himself some of the characteristics attributes of both Samudragupta and Asoka.

His great achievements was to restore peace and order in Northern India after the anarchy and confusion caused by the inroads of the Huns. He was a man of varied accomplishments, at once a soldier, scholar, poet and statesman.

Under him, the country was well governed, education 'was widely diffused and public welfare properly cared for.' His charity, was unbounded and his provision for benevolent institutions liberal.

He was an accomplished scholar and is the reputed author of a grammatical work, several poems and the well known Sanskrit plays - Ratnavali and Nagrananda. The poet, Banabhatta, was his personal friend.

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Although much of time was occupied in warfare, and in the work of administration, he found enough time to devote himself to religious exercises and discussions.

Harsha is often called the last Hindu emperor of India, but he was neither a staunch Hindu nor the ruler of the whole country. His authority was limited to the north India except Kashmir, Rajasthan, Punjab, U.P, Bihar and Orissa were under his direct control, but his influence spread over a much wider area. It seems that the peripheral states acknowledged his sovereignty. In eastern India, he faced opposition from the Shaivite king Shashanka of Gauda, who cut off the Bodhi tree at Bodh Gaya. But Shashaka's death in 619 A.D. put an end to this History.

In short, Harshavardhana was a great monarch of North India in the 7th century A.D.

IMPORTANT POINTS

- Harsha made Kanauj the seat of his power from where he extended his authority in all directions.
- Once trade declined, money became scarce, and officers and soldiers, be-gan to be paid through land grants, and the city of Patliputra lost its importance.
- Power shifted to military camps (SKANDHA VARAS) and placed of stra-tegic importance, which dominated long streches of land, acquired promi-nence. To this class, belonged Kanauj.
- Situated in Farrukhabad district of Uttar Pradesh, Kanauj shot up into political prominence from the second half of the sixth century onwards.
- Kanauj emergence as a centre of political power from Harsha onwards typifies the advent of the feudal age in the north just as Patliputra largely represents the pre-feudal order.
- Harsha governed his empire on the same lines as the Guptas did, except that his administration had become more feudal and decentralized.

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- Land grants continued to be made to priests for special services rendered to the state. In addition, Harsha is credited with the grant of land to the officers by charters.
- All the Kanauj assembly, Harsha's thelogical rivals conspired to take the Chinese pilgrim, Hiuen Tsang's life. On this, Harsha had threatened to behead anybody causing the least hurt to Huian Tsang. Suddenly, the great tower had caught fire and there was an attempt to assassinate Harsha. Harsha then arrested 500 brahmans and banished them and some of them were also executed.
- The authorship of the three dramas by Harsha is doubted by several medieval scholars. It is held that they were composed by a person called Dhavaka in the name of Harsha for some consideration. Harsha may have composed some pieces only.
- Harshvardhana had adopted the title of Siladitya and Rajaputra.
- His territorial extent was Eastern Punjab, D.P., Bengal, Orissa and he even tried to go beyond Narmada but was checked by Pulkasiri II.
- Founder of the vardhana dynasty was Naravardhana, whereas Prabhakarvardhana was the fourth in the row.
- Harsh ruled form 606 - 646 A.D.
- During his early days, Harsha was a saiva devout.
- Gradually, he became a great patron of Buddhism.
- Hieun Tsang in 643 A.D., witnessed two grand assemblies in the city of Kannauj, the other quinquennials assembly known as **Maha Moksha Parishad** was held in Prayag.
- Harsha's administration was more decentralized state.
- The revenue was collected into four heads :

  (*a*) Expenditure of the King

  (*b*) For scholars

  (*c*) Endowment of the officials and public servants.

  (*d*) Religious purpose.
- The Foreign Ministary was headed by Mahasandhivi grahika.

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IMPORTANT QUESTIONS

1. Write a note on the Kanauj Assembly as described by Hiuen Tsang.
2. Throw light on Military admnistration under Harsha.
3. What is the importance of the Prayag Assembly vis-a.-vis Harsha's reli-gious policy?
4. Briefly describe the various sources that help in writing the history of the Vardhana dynasty.
5. Discuss in detail the important features of Harsha's administation.
6. What light does the account of Hiuen Tsang throw the life of India in the seventh century?
7. Assess the achievements of Harsha.

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MODERN WORLD HISTORY TILL 1870

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7

THE RENAISSANCE: INTRODUCTION

Objectives:

The Unit aims to explain:

- Meaning and importance of Renaissance.
- Causes of the Reformation Movement.
- Role of Martin Luther.
- Causes of Counter Reformation.

THE FIFTEENTH CENTURY : A PERIOD OF TRANSITION

The fifteenth century is the great transitional period of English and European history. Everywhere the old order was changing. There had been signs, indeed, for sometime before this, that the long-established order of the medieval world was breaking up. This is seen in England at the end of the fourteenth century, in the Peasants' Revolt and in Wycliffe's attack on the Church. In the gradual ending the serfdom broke up the old economic arrangements, and prepared the way for sheep farming and for the rise of new trading classes. Wycliffe, the forerunner of the Reformation, anticipated the work of Martin Luther (born 1483), the German friar who led the attack on the Catholic system, which for so many centuries had reigned unchallenged. Again, the Wars of the Roses were the worst outbreak of feudal anarchy in England, reminiscent of Stephen's time and

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fortunately they were the last out-break, for they were the suicide of the feudal baronage. In the Tudor monarchy, set on the throne by the victory of Bosworth, England found her true strength. Only fifty years separated the weakness of Henry VI from the self-conscious pride of Henry VIII.

The Italian Renaissance

In one respect there is a great contrast between English and European history during this period. The long, disastrous reign of Henry VI, followed by the bloody progress of the House of York to power, gives an impression of weakness combined with demoralization. But still, there were signs even in England of the intellectual and artistic awakening which was taking place in Southern Europe at this time. In Italy, especially in the wonderful city of Florence, there was a great outburst of activity in the realms of literature, science, and art, to which has been given the name of the Renaissance.

Invention of Printing

Caxton 1476

Among the inventions of this age, none exercised a more profound effect than that of printing by movable type. The first known European printing-press was set up by a German called Gutenberg, of Mainz (1453). Printing was introduced into England (1476) by William Caxton, once Governor of the Merchant Adventures at Bruges, where he lived for nearly forty years and was helped by the English-born Duchess Margaret, Edward IV's sister. He probably learnt the art of printing after a visit to Cologne. Shortly after this he moved to England, where he printed, at Westminster, a book called *The Dictes or Sayengis of the Philosophres.* For the remaining fourteen years of his life Caxton wrote, translated, and printed books in London. Among his publications were an edition of the *Canterbury Tales* and of Malory's *Marted' Arthur.*

The Turks

In conclusion, we may note two great movements in European

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history which took place during the Lancaster-York period: the rise of the Ottoman Turks, and the progress of the Portuguese mariners. The Turks first set foot in Europe in 1356, when they landed in the Gallipoli peninsula; since that fateful day they have never been entirely dislodged from this continent. In the course of a hundred years they conquered the greater part of the Balkans, attacked the Venetians in their Mediterranean islands, and finally destroyed the Eastern Roman Empire. Constantinople fell before the arms of the Sultan Mohammed II on 29 May 1453-the same year that the English were finally driven from Bordeaux .

Fall of Constantinople 1453

The fall of Constantinople is one of the most striking and significant events in the history of the world. There had been Roman emperors reigning in the city on the Bosphorus since Constantine founded his capital there— more than a thousand years before. But the Empire was far older than Constantine; the Turks destroyed the last feeble sparks of the mighty Roman Empire which had once dictated laws to the world.

The Age of Exploration

The activities of the Portuguese sailors were significant because they turned men's thoughts away from Europe in a new direction. Prince Henry the Navigator (1394-1460), a cousin of Henry V of England, was the man who inspired this new adventure. Under his direction, for forty years, the Portuguese steadily explored the coast of Africa. Prince Henry and others had been influenced by the tales of the wonders of the East which had been told in Europe ever since the days of the great Venetian traveller, Marco Polo (1254-1324), contemporary with our Edward I. Marco Polo's adventures during his journey to China, and an account of his seventeen years' residence in the court of the Great King, had been written down in a book which stirred all adventurous minds. Columbus himself possessed a copy, and made notes on many of its pages. But Prince Henry did not live to see the African trade-route to the East discovered. He died (1460) soon after fhe discovery of the Cape Verde Islands and the neighbouring coast-line. But his work prepared the way for the finding of the passage round the Cape of Good Hope, and for the

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even more momentous voyages of Columbus (born 1446). With Columbus, we stand on the threshold of the modern world.

Date Summary: Later Plantagenets

1377-1485

RICHARD II (1377–99):

England and France:

1380	Wycliffe translates Bible
1382	Expulsion of Lollards from Oxford
1384	Wycliffe d.
1387	Lords Appellant
1389-99	Personal government of Richard
1396	Peace with France
1397	Murder of Gloucester
1398	Hereford banished
1399	John of Gaunt d. Deposition of Richard II

England and Wales (Rebellions):

1381	Peasants' revolt
1387	Gloucester's Rebellion Radoot Bridge
1399	Lancaster's Rebellion

Europe:

1378	'Babylonian Captivity' ended.
1378-1415	Great Schism

HOUSE OF LANCASTER (1399-1461):

England and France:

1399-1313	Henry IV
1406	Stat. de Heretico Comburendo
1413-22	Henry V
1415	Henry invades France × Agincourt
1420	Treaty of Troyes
1422-61	Henry VI
	Regency of Bedford and Gloucester

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1429	Joan of Arc at Orleans
1431	Joan of Arc. burnt
1435	Bedford d.
1445	Henry m. Margaret of Anjou
1450	× Formigny. Loss of Normandy
1453	× Castillion. Loss of France End of Hundred years war

England and Wales (Rebellions):

1401	Rebellion of Owen Glendower
1403	Rebellion of the Percies Shrewsbury
1450	Cade's Rebellion
1455	First × St. Albans Begining of Wars of ROSES
1460	× Wakefield
1461	× Mortimer's Cross

Europe:

1415	Portuguese take Ceuta
1445	Portuguese land in Guinea
1446	Fallof Constantinople
1460	Henry the Navigatord.

HOUSE OF YORK (1461-85):

England and France:

1461-83	Endward IV
1476	Caxton in England
1478	Murder of Clarence
1483	Murder of Edward V
1483-5	Richard III

England and Wales (Rebellions):

1461	× Towton
1464	× Hexham
1469	Rebellion of Warwick and Clarence
1471	× Barnet. Warwick killed
	× Tewkesbury

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1483	Buckingham's Rebellion
1485	Richmond's Rebellion × Bosworth

THE AGE OF THE RENAISSANCE—INTRODUCTION

The Renaissance was that change in the outlook of Europe which took place during the centuries from the fourteenth to the sixteenth. In its broadest sense the Renaissance (i.e. re-birth) affected every department of human life. But in its narrower sense it refers to the revival of the learning of ancient Greece, and the effects of that revival on the arts and literature of modern peoples.

But why was the renewed study of Greek learning of vital importance in the history of Europe? The Greek view of life was, in many respects, the opposite to the medieval. The Church in the Middle Ages had taught men to reverse authority and to find in her teaching an answer to all the problems of life, whereas the Greeks taught men to inquire and to explore rather than to accept, and to enjoy rather than to suffer. It was this attitude of mind, more than anything else, which shook the medieval words to its foundations. The views of the ancient Greeks, now re-born into the world, were in sharp contrast with the ideals of the Middle Ages. From these ideals many men for a time turned with a feeling of contempt-unmindful of the fact that, narrow as the medieval culture was in some respects, yet it gave much to the world that has never been surpassed, and that the work of the Renaissance itself was partly made possible by the achievements of the great medieval centuries.

The Renaissance was a many-sided movement: it deeply influenced learning and education, art and architecture, science and invention, geography and exploration, and above all, religion. We will consider in turn each of these aspects.

THE REVIVAL OF LEARNING

Some historians interpret the Renaissance as covering the long period from the recovery in the West of the ancient Greek learning (which Petrarch and Bocoaccio, the great Italian authors, encouraged

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from about 1350) to the time of Shakespeare and Newton. Others stress the shorter period from the Fall of Constantinople (1453) to the Sack of Rome (1527) as the Renaissance *par excellence.*

After the fall of Rome, a knowledge of Greek had rapidly died out in the West and no provision was made for its teaching similar to that made for Latin. In Italy, owing to the closeness of its relations with the East, the number of scholars, monks, and others, who learnt some Greek was greater than elsewhere. It is not surprising, therefore, that the revival of learning received its main impulse from Itlay. From the time (*c.* 1350) of Petrarch and Boccaccio, Italian scholars became more and more devoted to ancient studies, and they began to visit Constantinople, where Greek learning had been preserved. There they hunted out, copied, and eagerly studied the precious manuscripts of the past, and these opened up a new world of thought. Further, from the time that the Turks crossed from Asia into Europe, some of the Greeks themselves began to travel westwards and to accept well-paid teaching posts in the wealthy Italian cities. And, though the revival began in Italy, the new ideas were rapidly circulated by the new printing presses, and every nation in due course played its part in the Renaissance.

Florence

The great and wealthy city of Florence was the centre of the Italian Renaissance. Cosimo de Medici, a merchant prince who became ruler of the city (1434-64), was a patron of the New Learning, and he encouraged Greek scholars to settle in Florence. His grandson, Lorenzo de Medici (ruled 1469-92), known as The Magnificent, loved to gather round him the learned men of the day; he spent £60,000 a year on books; and he caused 200 rare manuscripts to be brought from the East to the Medici library.

Rome

Rome was second only to Florence as a centre of the New Learning. The Popes themselves became great patrons of learning. Nicholas V (1470-55) founded the Vatican Library, one of the greatest in the world. When the 'son of Lorenzo de Medici became Pope as Leo X (1513-21), the Renaissance in Rome reached its highest point.

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Leo made Rome, as he said, 'the capital of the world in literature, as it is in everything else'. He provided a hundred professors for his Greek college in Rome, and he brought his father's library to the Holy City. The library was afterwards restored to Florence (where it still is) by his cousin Clement VII, another member of this remarkable Medici family.

Printing

Fortunately, the improved manufacture of paper and the invention of printing by movable type coincided with the Revival of Learning. Movable type was made in Germany by Gutenberg of Mainz, and it was he who printed the Letter of Indulgence granted by Pope Nicholas V in aid of funds for a Crusade against the Turks, and this bears the earliest (European) printed date (1453). A generation later William Caxton introduced the printing press (1476) into England. At the end of the fifteenth century a beautiful type, known as the *Italic,* was invented by the printer, Aldo Manuzio (1450-1515), who set up the famous Aldine Press at Venice.

The New Learning in England

The New Learning influenced England from the time of Edward IV, and it made great headway in the reigns of Henry VII and Henry VIII when the scholars known as the Oxford Reformers were flourishing. The first Englishman to bring Greek manuscripts to England was William Selling (*c.* 1465), a Fellow of All Souls, Oxford, and a teacher at Christ Church School, Canterbury. One of his pupils was Thomas Linacre, who went to Florence and shared the instruction given to the young Medici princes; he read in the Vatican Library, and made the acquaintance of AIdo at Venice. Like all the great men of the Renaissance, Linacre was interested in all branches of knowledge, including medicine. He was King's Physician to Henry VII and Henry VIII, and he helped to found in London the Royal College of Physicians (1518). Another Oxford teacher who drew his inspiration from Italian sources was William Grocyn, one of the first men to give lectures on Greek literature at his University. One of Grocyn's pupils was John Colet, who visited Italy (1496) and returned

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to lecture on the Gospels (in the Greek original) at Oxford. Colet re-founded St. Paul's School, London (1510). He and Sir Thomas More, another man of great learning and piety, were friends of Erasmus, a Dutch scholar of international fame.

Lady Margaret Beaufort, mother of Henry VII, was herself a patroness of the New Learning. She founded two Cambridge colleges, Christ's and St. John's and two (still flourishing) Lady Mlilrgaret Professorships of Divinity, one at Oxford and one at Cambridge.

Painting and the Sculpture

The Revival of Learning was one aspect of the Renaissance; the wonderful outburst of artistic energy in the fifteenth and sixteenth centuries was another. The painters of the new period broke away from the conventional art of the Middle Ages and began again to draw from living models. As with the artists, so with the sculptors. Donatello (1386–1466) went straight with his mighty chisel to original sources-to youth and manhood, and the love of living'. The great figures of that age-Botticelli, Leonardo da Vinci, Michelangelo, Raphael, Titian-still dominate the history of European art. Examples of their works, and of many other Italian artists of the Renaissance, as well as of the Northern artists- Holbein, Durer, and others- are to be seen in the magnificent collection at the National Gallery.

Architecture

It was natural that men who sought their inspiration from the Greeks should turn with renewed interest to classical architecture. The ruins of ancient Rome provided examples ready to hand; and soon churches planned like classical temples were rising in every city in Italy. St. Peter's Rome, was designed by Bramante, and the famous dome added by Michelangelo. But great as was the enthusiasm for this architecture, many people consider that no Renaissance building, even St. Peter's, can out-rival the wonderful Gothic cathedrals of the twelfth and thirteenth centuries. Renaissance architecture did not establish itself in England till the end of the reign of Queen Elizabeth, though Henry VII's tomb at Westminster Abbey is an example of the Florentine art of the period.

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Science

The Renaissance period, filled as it was with a love of experiment, naturally produced a renewed interest in science. The Middle Ages had scarcely done more than accept the scientific theories of the ancients, often in garbled form. With the exception of isolated geniuses like Friar Roger Bacon, there were no medieval scientists worthy of the name. Practically no scientific discoveries had been made for centuries— a strange thought to the present generation, accustomed to hearing of fresh marvels every year.

Leonardo Da Vinci

The new scientific spirit-the spirit of inquiry and experiment-is best illustrated from the life of that genius, Leonardo da Vinci (1452-1519). Like so many of the great men of that age, Leonardo was a Florentine. Not only was he a painter, sculptor, and architect of great merit; he was also a highly original thinker and a designer of scientific appliances. A letter which he wrote to the Duke of Milan, asking for employment, is very illuminating. The first nine sections of the letter concern the use of scientific invention in war-a sad forecast of the uses to which science was to be put in the future. Only when he arrives at the tenth section the author says: 'In times of peace, I believe I can compete with anyone in architecture, in the construction of public and private monuments and in the building of canals. I am able to execute statues in marble, bronze and clay; in painting I can do as well as anyone else.' Truly a remarkable man. Modern Science begins its history with the Renaissance and owes a good deal to Leonardo's fertile brain. He was the first of a long line of experimenters whose work has continued to the present day.

Copernicus

The greatest shock to the medieval notions of the universe was given by a learned Polish canon, Copernicus. For two thousand years mankind with few exceptions had believed that the earth was the centre of the universe, and that the sun revolved round our planet every twenty-four hours. Such had been the teaching of Ptolemy, the Greek scientist. Another Greek, Pythagoras, had questioned it, and advanced the extraordinary notion that the sun,

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not the earth, was the centre of the universe; but there were few who accepted his theory until Copernicus turned his attention to the 'solar system'. Through slits cut in the walls of his house-for the telescope had not been invented-Copernicus watched the movements of the planets. Just before he died (1543) he published a book—*The Revolutions of the Heavenly Bodies giving* to the world the results of his observations. Twenty years later the famous Galileo was born at Pisa, and it was he who perfected the telescope (a Dutch invention of 1609). He lived to popularize the thoery of Corpernicus, but he was nearly put to death for his pains and was forced by the Court ofInquisition to recant. The Italian Galileo, and the English Newton who discovered the laws of gravity, were the two greatest scientists of the seventeenth century.

The New World

In the realm of geographical discovery, no age in the world's history was more momentous than the Age of the Renaissance. Columbus, who discovered America; Vasco da Gama, who found the Cape Route to India; Cabot, Cartier and Cortez, the discoverers of Newfoundland, Canada, and Mexico; Balboa, who first sailed on the Pacific; Magellan, whose ship was the first to sail round the world-all these and many more make the fifteenth and sixteenth centuries an era without parallel in the annals of discovery.

Religious Change

The new ideas which came surging into the world during the Renaissance acted in many respects as disruptive forces. This was particularly true in the realm of religion. An unquestioning acceptance of authority i.e. of the teaching of the Catholic Church was the keynote of the medieval attitude to life, but an eager, inquiring generation began to question this attitude. Men, too, were shocked by the moral decay of the Church and of the Papacy; voices were raised demanding reforms. Some reformers, like Colet and Eramus, tried to reconcile the new ideas with the Church of Rome and worked to reform it; others, of whom Luther was the greatest, rejected altogether its authority. The revolution in European history known as the Reformation was an indirect result of the Renaissance— of

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the New Learning which invited comparison between the present and the past; of the invention of printing which scattered broadcast the new ideas; and again, of the growing idea of the Nation and with it the supremacy of the State.

Meaning and origin of Renaissance. It was a great event or rather an intellectual revolution which took place during this period.

The Renaissance was the rebirth or revival of learning and art. When Constantinople was captured by the Turks in 1453 many Greek scholars ran away to Italy and other countries and taught the European scholars their philosophy, art, literature and culture. The revival of the study of Greek philosophy and literature also revived the Latin language. This revival of Greek and Latin studies and of Greek arts is often called the Renaissance.

The Renaissance in England. The Renaissance was introduced in England by Colet, Erasmus and Sir Thomas More, who belonged to the group of scholars known as the Oxford Reformers. These three gentlemen were the most famous members of this group. The Oxford Reformers are called the Harbingers (the advance party) of the Renaissance movement in England (Colet, who had a great deal of the learning, did his best to reform education and Erasmus created a strong desire in men's minds for reform in religion). He strongly opposed the bigotry, superstition and evil customs of the Church and bought out his own edition the Greek Testament. Sir Thomas More wrote his famous book Utopia in which he discovered the social and political problems of the age and drew the attention of the people towards the necessity of reform in education, religion and other spheres of life.

The Influence of Effects of the Renaissance:

1. *Influence on, Letters and classical learning.* The Renaissance movement led to the revival of Latin and classical learning (a study of Greek and Latin languages). Many schools, colleges, and universities were opened on new lines and models, Greek and Latin languages began to be studied. The study of the long forgotten classical literature was given a new impetus and it began to be studied in a new way with greater advantage than before Knowledge

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spread among the masses. The invention of printing helped in the spread of learning.

2. *Influence on Mind and Thought.* The Renaissance infused in the minds of people a love of free enquiry and discussion. People began to believe in observation and reason, and refused to take things for granted. They wanted to ascertain truth by themselves and go critically into things. They were no longer prepared to believe in things as gospel truths but they wanted to enquire things by their own efforts. They wanted to accept only such things as appeared convincing to their judgment.
3. *Influence on Religion.* The Bible was translated and widely circulated. The people began to form their own religious notions and interpretations. This weakened the authority of the Pope and the clergy. The Renaissance infused in the people a keen desire for reform in the Church. People did their best to remove the abuses of the Church and the clergymen. Ignorance, superstition and bigotry were removed. The life of the clergymen became more moral and pure and the tone of the Church was raised.
4. *Influence on Society.* It broke the feudal society. The middle classes prospered while the nobles lost their power. The prosperity of the middle classes rested upon a powerful central government and so the kingly power increased. It also helped to bring into existence the Nation States.
5. *Influence on Art, Medicine, Philosophy, etc.* Though the Renaissance was largely a literary and religious movement, it produced a great influence on art, medicine, philosophy, etc. In literature and fine arts like paintings and architecture and music, the religious elements ceased to operate and human and natural elements became predominant.
6. *Invention and Geographical Discoveries.* The Renaissance widened the mental horizon of the people and did not allow them to be confined within narrow places and old things. People made many inventions and undertook adventurous voyages to distant places. Inventions like

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Printing Press etc., and many discoveries made as the result of these adventurous voyages resulted in the possession of new lands, extension of trade and formation of colonies. Trade, commerce, arts and industries increased and England became happy, rich and prosperous and one of the leading of powers of Europe.

REFORMATION

"Reformation was, in fact, a dual movement having for its objects the renovation of the moral life of christendom and the repudiation of the papal claims to ecclesiastical supremacy."

— *Scheville.*

The name 'Reformation' is generally given to that religious revolution of the 16th century which culminated in the separation of many nations of Europe from the church of Rome.

A.J. Grant also writes in this connection that as a result of this movement, the rebirth of the religious life of people took place in Europe and it got a political shape due to opposition to the rights of the people.

THE REFORMATION IN EUROPE

1. Erasmus and More

THE thirty years (1492-1521) between the crossing of the Atlantic by the Renaisane Popes Columbus and the crossing of the Pacific by Magellan were also momentous years in the history of the Church. Three famous Popes lived in this period: Alexander VI, Julius II, and Leo X Connect Alexander VI (1492-1503) with his son, Casear Borgia, and the reforming friar, Savonarola; Julius II (1593-13), the warlike Pope, with the Holy League; and Leo X (1513)-21), the patron of art and letters, with the new St. Peter's and the revolutionary friar, Luther. Their reigns were remarkable in many ways. It was Alexander VI who divided the New World between Spain and Portugal, and who sent the reformer Savonarola to the flames. Julius II played an important part in European politics and he himself fought in the interest of the Church— 'letting his white beard grow, putting on armour, and proudly riding his war-horse

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under fire, he exhibited', says a modern historian, 'the most picturesque and romantic figure of his time'. Leo X, the patron of Michelangelo and Raphael, inspired great achievements in the realm of art; but the 'indulgence' that he sanctioned to raise funds for re-building St. Peter's provoked Luther's revolts. Neither the patronage of art and letters nor the building of St. Peter's could blind men to the fact that the brilliant period in papal history was a period of moral and spiritual decay. It was this decay that caused the voices of the great reformers to be raised in protest.

Savonarola

About the time that Colet at Oxford was exhorting men to imitate the life of Christ, another reformer, Friar Savonarola of Florence, was fervently preaching a similar message and winning a great following. After the death of Lorenzo de Medici this friar became for a time the real ruler of Florence. He even persuaded the people to make a bonfire of their pictures, jewels, and immoral books in a public square, and he thundered against the scandalous life of Pope Alexander. But the friar's popularity soon waned. Then Alexander suppressed the dangerous preacher, who was condemned as a heretic and burnt in the presence of the fickle multitude (1498).

Erasmus. Amongst other reformers was Erasmus, a poor scholar of Rotterdam. When he was thirty he came to England (1498)-in Henry VII's reign-and made the acquaintance of Colet, and of More, then a youngman of twenty. The friendship of these three men endured for the rest of their lives, and it will remain for ever memorable in the history of European thought. At the accession of Henry VIII, Erasmus for a time made England his home, and at Cambridge he acted as Professor of Divinity and of Greek. His friend Colet, as Dean of St. Paul's, did not fear to preach before Henry VIII against the king's own policy, and, as lecturer in Greek at Oxford and founder of St. Paul's School, he did much to forward the New Learning.

But it was not merely by attacking outworn methods of teaching that these great scholars played their part. As reformers they were the leaders of their time. Erasmus, in particular, was disgusted at the lack of spiritual leadership at Rome. 'I saw with my own eyes', he

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says, 'Pope Julius II at Rome, marching at the head of a triumphal procession, as if he were Pompey or Caesar. St. Peter subdued the world by faith, not with arms or soldiers or military engines.' In his *Praise of Folly* (1510) Erasmus satirized kings and princes, Pope and clergy, especially the monks against whom he conceived a strong dislike.

Erasmus' New Testament 1516. In 1516 Erasmus published his scholarly edition of the New Testament, giving as far as possible the Greek original, and adding a Latin translation and annotations of his own. The object of this great work to bring the actual words and teaching of the Scriptures before men. Erasmus hoped that men would read and understand the Bible, that 'the peasant should sing bits of it as he followed the plough, and that the weaver should hum them to the tune of his shuttle'. Both Erasmus and the oxford Reformers sought to guide the Church back to the ideals of its Founder as portrayed in the New Testament; they used the New Learning to promote a Christian Renaissance; but, unlike Luther, they had no desire to cut themselves a drift from the Church of Rome.

About the same time that Erasmus was translating the New Testament, another reformer, Sir Thomas More, was writing a book which he called *Utopia.* More was a Londoner, born (1478) in Milk Street Cheapside. As a boy he entered the service of Archbishop Morton, through whose influence he was sent to Canterbury Hall, Oxford, which was afterwards merged in Wolsey's college of Christ Church. It was at Oxford that the young student became influenced by the New Learning, and there that he afterwards met Colet and Erasmus. His father decided that he should enter his own profession, the law, and More left Oxford to become a student at the Bar in London. His legal career was a brilliant success; he also entered Parliament, where he soon won great distinction. But, in spite of the cares of official work, More found time to keep up his friendship with Colet and Erasmus and it was largely owing to Colet's influence that he wrote his great book.

Utopia, which was written in Latin, is one of the famous books of the world. It was an account of the ideas which inspired the three friends in their hopes for the future, and was at the same time a

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satire on the existing state of society. These Oxford Reformers were all sincere Christians and good Catholics. They believed that the new ideas of the Renaissance, and the new spirit of the time which has been called 'Humanism', might be combined with the ideals of the Christian faith. They were shocked at the semi-paganism of Rome and Italy; they wished to see, not the Church overthrown from without, but the Church reformed from within.

In his book More goes farther than imagining a Reformed Church: he pictures a reformed world. The description of his imaginary country he puts into the mouth of a sailor who was supposed to have returned from a long voyage to the New World. In place of the filthy streets of European towns, More conceived a land with well-built houses, properly ventilated and surrounded by well-kept gardens, with hospitals, waterworks, and halls for the public use. 'The Utopians hate war as plainly brutal, although practised more eagerly by man than by any other animal.' In Europe, says the author in an ironic passage, 'where the Christian faith and religion are practised, the sanctity of leagues is held sacred and inviolate'-the truth being, of course, that European treaties were often broken almost as soon as they were made!

Rich and the Poor

With the sufferings of the poor, as More saw them in Tudor England, he showed a keen sympathy. 'Our modern republics', he says, 'are nothing but a conspiracy of the rich. The poor are left uneducated, too often brought up in haunts of crime and vice, then punished for becoming thieves and vagabonds.' He comments on the number of thieves hanged in England— 'for the most part twenty hanged together on one gallows, and I cannot but marvel that thieves nevertheless are in every place so rife and so rank.'

Enclosures

One of the most famous passages describes the evils which resulted from the 'enclosure' of land in England— a process which Wolsey had tried to check. In the interests of the wool trade, large areas of land were being enclosed for sheep farms, with the result that whole villages were falling into decay.

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'Your sheep that were so meek and tame, and so small eaters, now they become so great devourers and so wild, that they eat up and swallow down the very men themselves' (i.e. sheep farms put men out of work). 'For noblemen and gentlemen, yea, and certain abbots, holy men no doubt, leave no ground for tillage: they enclose all into pastures: they throw down houses: they pluck down towns, and leave nothing standing, but only the church to be made a sheep-house. In order that one covetous and insatiable cormorant and the very plague of his native country may enclose many thousand acres of ground within one pale or hedge, the ploughmen be thrust our of their own.'

Not long after the publication of *Utopia* More was promoted into the royal service-dragged, rather, says Erasmus, 'for no one ever struggled harder to gain admission there than More struggled to escape.' Henry VIII was charmed, as better men than he were, by the gentleness of More's character, and by the brilliance of his wit. He showed the able lawyer great favour. Although the king was not then the odious tyrant he afterwards became, More made no mistake about his ture character. 'If my head should win him a castle in France', he remarked to his son-in-law, 'it should not fail to go.'

CAUSES OF THE REFORMATION MOVEMENT

The following causes contributed to the upsurge of Reformation Movement:

Corrupt Life of Pope and his Subordinates. Earlier, the life of the Pope and the priests was quite simple and they devoted themselves to the religious contemplation. The Roman Catholic religion spread through the entire Europe but by the end of the 15th century and the first half of sixteenth century, the life of the priests became quite corrupt. They did not possess any moral quality in them. The excess of money which they possessed, had made their life luxurious. Now they devoted most of their time to comforts and luxuries instead of religious contemplation. The Pope besides being a religious head, was also the ruler of Rome. He involved himself in political matters. It affected the people otherwise.

The Pope and his subordinates considered themselves the representatives of God and hence they held themselves responsible

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only to God. The main duty of the Pope was to safeguard the Christendom and he was increasing his power day by day in order to perform his duty properly. He used to maintain a vast army in order to punish his opponents. His spies wandered here and there who used to keep an eye on the activities of the people and the kings. In case, any Christian ruler acted contrary to canons of Christianity, he was at once excommunicated., The Pope also had the power to dethrone a ruler.

The Pope incorporated some new rules in Roman catholic religious books for his own benefit and led a sensual life. All Popes, Alexander VI (1492-1503), Julius II (1503-1513) and Leo X (1513-1521) failed to bring about any reform in the contemporary system. On the other hand, the Pope Leo X created some new problems on the issue of repair of the Church of St. Peter at Rome. He resorted to some foul and objectionable methods for the collection of money. He created some new posts in the church and sold them at high premiums. The contemporary scholars like Erasmus and John Wyclif condemned and critised the unfair practices prevalent in the church and persons like Martin Luther raised their voice against the foul practises of the Church. A Professor of history writes that the opposition of Martin Luther proved fatal for the rights of Pope in Germany. It was a protest against the autocratic views of the religious authorities, wasteage of money by Pope and their immoral acts.

Renaissance. In the beginning of the Modern era, as a result of Renaissance, new knowledge, spirit of enquiry, opposition to superstitions and interest in science, art and literature developed among the people of Europe. Various authors and scholars wrote and condemned the Church for the evils it represented. Besides *In Praise of Folly,* Houghton also wrote *Letters of An Obscure Man.* He criticised Church and demanded reforms in the ecclesiastical system. Martin Luther's translation of Bible invoked a new spirit among the people of Europe, which made the advent of Reformation inevitable. A prominent historian writes, "Their writings did much to rouse contempt for the ignorance of the monks and the worldliness of the clergy. Popular respect for the Catholic Church was thus undermined."

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Blind Faith in Religion Perished. Like other religions of Europe and other countries in the beginning, Roman Catholic religion was simple and sacred. There were no evils in it. A famous English poet, Lord Tennyson has remarked, "old order changeth, yielding place to new". So various evils and foul practices had come to be associated with the church in the Medieval Age. The clergy began to lead a life of sensual pleasures, hence it had become necessary that some new traditions should be established in place of the old ones. In fact all the good and pious principles gradually turned into evil and needed reforms sooner or later. The same principle is applicable in the case of Christianity. The comfortable and luxurious life of the Pope and his subordinates had hurt the religious feelings of the people. Pope's selling of posts and his accumulation of wealth through unfair and foul means forced the people to raise their voices against all these evils. Even the powerful monarchs were afraid of the power of the Pope but they were quite fed up with the ways of the Pope; hence they supported the opposition of church by the people. The Renaissance which was the result of expansion of education, made the blind faith vanish into thin air and ultimately the Reformation Movement was ushered in, in Europe.

Rise of Nationalism. The Pope was considered to be the representative of God on earth in the Christian world. The other religious authorities such as Cardinals, Archbishops and priests also considered themselves to be belonging to the same category. Moreover, they considered themselves responsible only to God and none else. Hence as a result of the Renaissance the spirit of nationalism emerged and all the people began to wish that they should remain faithful to the nation. So it was natural that they did not like the interference of the clergy in the political sphere. Besides this, they considered that the corrupt life and religious conservatism was the greatest hurdle in their spiritual development. Thetcher writes about it, "They decided to free themselves from the vexatious papal interference both in the religious as well as in the political field."

Economic Reasons. The Roman Catholic Church had amassed large wealth by the end of the 15th century because every Christian used to pay one-tenth of his income to the Church in the form of Tithe. Besides, the priests used to get enough money for the

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performance of religious rites, and as offerings and gifts. The Pope and the priests also imposed some taxes on the general masses for their own selfish ends. Appointments on clerical posts were made on the basis of bargaining and the highest bidder was given the post. Too much wealth had created a lot of corruption among the clergy. Comparatively, the people and rulers of the Modern era needed more wealth than those of the Medieval age. Hence they began to criticise and condemn the authorities of the Church. They wished that the accumulated wealth in the Churches should be spent for the good of the general masses but the clerics were altogether against it and they did not discharge their religious duties properly. Hence the Reformation Movement spread in Europe.

Political Causes. Although Reformation began as a religious movement, it had political and literary significance. The Roman Catholic Church was very well organized and nobody had the power to disobey the command of the Pope. Hence, western Europe was united from the religious point of view. The Pope had the right to impose taxes on the people. The Tithe and Repentance Tax were the popular taxes which the Pope used to impose on his followers. These taxes were realised by the rulers and deposited in the treasury of the Pope. Scheville writes, "The exactions of the Pope and his interference in political affairs of the countries in Europe were greatly resented by the Europeans."

Since the beginning of the 16th century, besides religious power, the poitical power of the Pope had also increased. Actually, by this time the Church had become a state wihtin the state. The officers of the churh had vast fiefs which were exempt from revenue. The Church had its own courts where the religious issues were settled. The Pope and the clerics were free from the control of the monarchs. With the beginning of the 16th century, powerful monarchies had emergerd which helped the rise of nationalism in Europe. People began to think that the Church was an impediment to the rise of nationalism because the Pope had control over all the churches of the country. All Archbishops and Bishops were his followers. They did not care for their king. The powerful rulers wanted to establish their sway over the Church. They wished to end the interference of the Pope in the affairs of the state. They also wanted to stop the

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payment to the Pope and to capture the wealth of the Pope so that their economic resources might increase. For this, they had the full support and cooperation of the patriots of the country. In 1378 the papal authority was divided into two parts— one Pope used to live in Rome but the other lived in Avigon. Both used to condemn each other. It hurt the prestige of the Pope and his honour decreased, the mutual feud of the Popes, Thus the Reformation in Germany flourished easily.

Immediate Cause. The Pope had enhanced his expenditure too much, for which he wanted to increase the sources of his income. He resorted to the sale of letters of indulgence. The practice of repentance was prevalent in church since long but the person conerned was not required to pay anything for it. But now through the sale of indulgence he started raising money.

2. Luther and the German Reformation

It was not, however, by a Utopian reformation in laws and manners that the world was to be changed; nor by a peaceful reform of the Church which Erasmus and More so much desired. The evils of the time— the worldliness of popes, the selfishness of princes, the ignorance of the people— were plain enough for all to see. But these evils may be likened to fermenting agents; they led, not to a peaceful change, but to an explosion— a revolution. The man whose career most influenced the outbreak of this revolution was Martin Luther (1483-1546), the friar who shook the world.

Martin Luther, 1483-1546

Luther was born of peasant parents at Eisleben in Saxony (1483). He was a clever boy, and his father managed to send him to Erfurt University. A few years later he suddenly renounced the world and entered a friary at Erfurt, where the religious life was strictly upheld. A visitor to the friary, struck by his learning and earnestness, procured his removal to the new Saxon University of Wittenberg, where for ten years he was lecturer in theology. It was during this period that Luther was sent (1511) to Rome on a mission, and there he was horrified, like Erasmus, at the worldly lives of the Pope and Cardinals.

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TETZEL IN GERMANY-1517

Then came the fateful year 1517; though no one, least of all Luther himself, realized that in that year he was to begin a world revolution The Pope, Leo X, was in need of money for the re-building of St. Peter's— a laudable enough object. Collections were made for the purpose in Germany; and a Dominican fair named Tetzel was commissioned to raise money by the grant of indulgences. When Tetzel entered a German town for this purpose the priests and monks, the town council, the teachers and scholars, and a crowd of citizens escorted him with banners and lighted candles and hymns. With belts ringing and the organ playing, the procession entered the principal church, where a great cross was erected and the Pope's banner displayed. Then after a sermon the sales began.

Indulgences. The practice of indulgences was a very old custom connected with the Catholic sacrament of penance, and Luther, like other churchmen, believed that at its basis there was a great truth. But, in the hands of Tetzel, the sale of indulgences became an open scandal, for he offered them to all who paid, without stressing sufficiently the need for penitence. He gave out that 'as soon as the coin rang in the chest, the soul for whom the money was paid would go straightway to heaven; Many thoughtful people besides Luther were revolted by this abuse of the practice. Erasmus, for instance, had recently wirtten : 'The Court of Rome clearly has lost all sense of shame; for what could be more shameless than these continued indulgences?' It was left for Martin Luther to deliver a blow at this abuse which in due course shook the whole papal system. He was digusted at Tetzel's behaviour.

Luther's Theses. He therefore wrote out ninety-five theses (i.e. topics for discussion) attacking the abuses. He nailed his theses to the church door at Wittenberg. The effect was tremendous; the growing protest against the worldliness of the Church and the desire for its reform now centred upon Luther.

Yet at the time Pope Leo X thought it was all a joke— 'friars wrangling as usual', as he remarked; 'as usual', for there had, of course, been many reformers before Luther. From the thirteenth century onwards there had been a long line of reformers— the friars

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St. Francis and St. Dominic; Wycliffe and the Lollards (a few of whom had survived all persecutions) and John Huss of Bohemia; the friar Savonarola; the scholar Erasmus and the Oxford Reformers who worked for a return to the primitive Church of the Bible.

It is doubtful whether Luther knew where he was going when he launched his attack, and none goes so far as he who knows not whether he was going. But by 1520 he had gone very far indeed: he had attacked the doctrine of papal supremacy and the sacramental system. He was using violent words: 'If, he said, 'we strike thieves with the gallows and the sword, why do we not much more attack in arms these masters of perdition, these Cardinals, these Popes and all this sink which has corrupted the Church of God?' His words were spread through out Germany by the agency of the printing press, without which it is doubtful whether his attack on the Papacy would have met with the success that it did.

LEO X AND LUTHER

History presents no greater contrast in character than that between the Medici Pope, Leo X, and his great German antagonist. Luther was passionate and highly strung, but he was an honest man, of free peasant stock, and did not shrink from the path of revolution on which he had now set his feet. The world of Leo X was far removed from him. To Luther the builder of St. Peter's and the patron of Michelangelo was a worldly prince who robbed honest Germans in order to live in luxury, and Leo understood Luther as little as Luther understood him. The cultured, kindly, ease-loving Pope had little idea of the forces behind the wrangling friar.

The Papal Bull, 1520. In 1520, the Pope issued a Bull of Excommunication against Luther. Public opinion in Germany enabled Luther to defy the Pope: he burnt the Papal Bull in the market-

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- Luther was not, strictly speaking, a monk (as he is often called), but one of the Austin Friars, who, lived under a rule mllch like that of the monks .
- *Indulgences* were 'the granting of the remission of the punishment due for sin committed, to such as, having confessed their guilt, were truly sorry for what they had done and fulfilled certain specified conditions for obtaining an Indulgence.'

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place at Wittenberg. At this act of open defiance the defenders of the old order stood aghast. The following year Luther was cited to appear before the Diet (Congress) of the Holy Roman Empire at Worms (on the Rhine). The young Emperor, Charles V, gave him a safe-conduct, and Luther obeyed the summons. His friends warned him of the fate of John Huss at the Council of Constance, who (a hundred years before) had been burnt as a heretic in spite of an Emperor's safe-conduct. 'I will go; replied Luther, 'though every tile in the city is a devil.'

At the Diet of Worms (1521), Luther was asked to recant the Diet of opinions which he had uttered and published. He replied that he dared not act against the Bible and his conscience which told him he was right. From this position he would not move: "Here stand 1. I can do no other. God help me. Amen." Luther, in thus setting up 'the Bible and the Bible only' and the individual conscience against the authority of the Catholic Church, defined that attitude to religion which was afterwards called Protestant.

In that same fateful year, Henry VIII wrote his *Golden Book,* refuting Luther's arguments. He sent the book to Leo X who awarded him the Title of 'Defender of the Faith'. This title the kings of England still retain, as we are reminded by the inscription on our coins— Fid. Def. (Fidei Defensor). Shortly afterwards Leo died, unaware that the old world, of which he was one of the greatest ornaments, was about to crash in ruins.

Luther's Bible

On leaving Worms, Luther was protected by his friend, the Elector of Saxony, who guarded him in his castle of Wartburg. Here Luther occupied his days in translating the Bible into German, and so placing in the hands of his countrymen the weapon which he himself had used to defy the Church. But even the Bible, in which Luther placed so much trust, can be made into an instrument of tyranny; and thereafter many Protestant teachers, interpreting the Bible in their own way, imposed their own religious views on their flocks in a spirit of narrow intolerance. The day of religious toleration was not yet set in.

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CIVIL WAR IN GERMNAY

Towards the end of Luther's life the Reformation in Germany entered on its disastrous political phase. Many of the German princes saw that it would benefit them to throw off the authority of the Pope. Civil war broke out between the Protestant, the Catholic princes in the year of Luther's death (1546), the Emperor Charles V being at the head of the Catholic forces.

PEACE OF AUGSBURG

At last, by the Peace of Augsburg (1555), it was agreed to allow certain States to adopt the Lutheran religion and to disown the authority of the Pope: the religion of each state was to be decided by the religion of its ruler (*cujus regio, ejus religio*). Such a principle is, of course, fatal to true religions; it merely expressed the fact that the princes were masters of the Church as well as of the State. The decision of Augsburg for a time averted further bloodshed. But it ended the religious unity of Germany and ultimately of Europe, and it destroyed the old Christendom with its bond of one Church.

SIGNIFICANCE

Significance of Martin Luther

Although Luther breathed his last in 1546, his name became immortal in the pages of the history of Europe because he dared raise a voice against the Pope, suffered for his protest and led a Reformation Movement in Germany. No doubt, people of the contemporary period had knowledge of the evils prevalent in the Roman Catholic religion but they could not speak a word about them for fear of the Pope, but Martin Luther took up this opposition with great courage, fearlessness and enthusiasm. He challenged the evils and reformed Christianity, hence his contribution is remembered even today.

Causes of the Sucess of Martin Luther

The following factors contributed to the success of Martin Luther:

Personality of Martin Luther. The character and personality of Martin Luther were very attractive. He had great faith in his

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religion and he possessed great courage and enthusiasm for its expansion. He was completely against corruption and he inspired the people of Germany towards his religion by his knowledge and honesty.

Use of National Language. Martin Luther was a great scholar. He knew it fully well that people did not know Latin, hence, he used German language of his country for the expansion of his ideas. He directed the people to the study of Bible in their own language so that they could understand it properly and act according to the teaching of the Bible without following the instructions of the corrupt priests.

Political Condition of Germany. During the time of Martin Luther, the entire Germany was divided into 300 small states and there was no political unity in the country. Most of the states intended to remain independent. Many states became the supporters of Martin Luther and thus he gained the sympathy of their Protestant public. Thus, the political condition of Germany contributed a lot to the success of Martin Luther.

Renaissance. Germany and Italy were very close to each other and the headquarters of Holy Roman Empire had shifted from Italy to Germany by now. The Renaissance had triggered great deal of intellectual awakening and had affected the people of Germany. The translation of the Bible in German language accelerated this awakening. The study of the Bible drew the attention of the people towards evils of the Catholic Church and they followed the teachings of Martin Luther without any ifs and buts. Hayes writes,"The Renaissance weakened the traditional respect for the authority of the Church and the Pope. It helped Luther immensely to spread his influence in Germany."

The Foreign Authority of the Pope. This was an era of the development of nationalism and various big and small states of Germany considered the Pope a foreigner and wished to uproot his authority from the German states about religious matters because a

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* The name *Protestant* was first used after the Diet of Speyer (1529), which refused to allow toleration of Lutherainsm. The Lutheran princes then issued a formal *Protest* against the decision of the Diet; it is from this protest that the name Protestant is derived.

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large part of ecclesiastical taxes were sent to Rome every year. The rulers of Germany had a desire to spend this money on the enhancement of production in Germany. Hence, they thought it worthwhile to support Martin Luther and oppose the Pope for the unwanted payments made to a foreigner.

Martin Luther Opportunism and Self-confidence. Martin Luther was an opportunist. He won the sympathy of the kings and princes by opposing the farmers' revolt and this got their help for the expansion of his movement. Moreover, Martin Luther had a great self-confidence that the work which he was going to do was in no way against the welfare of the people. This confidence inspired him very much and he preached his faith round the clock with great courage and enthusiasm. During this period, the Roman Catholic Church was a centre of corruption. He made its evils an open secret and inspired the people to lead a pious and simple life in order to attain salvation.

Charles V and Italian Wars. Charles remained overbusy in the Italian wars, hence he could not get time to suppress Lutheranism in the beginning. Later on, when he tried to suppress it, the Reformation Movement had become *too* powerful to be crushed. Moreover, there was no joint front in Germany to oppose the faith of Martin Luther.

COUNTER REFORMATION

Martin Luther opposed the evils and dogmas rampant in the Catholic Church very firmly. His statement was based on truth and reality and hence his reformation movement earned the sympathy of the people and spread in entire Europe rapidly. Martin Luther, Ulrich Zwingli and John Calvin exposed all the evils and corruption of the Roman Catholic Church before the people. As a result, the significance of the Pope decreased among the people. Spain and Rome were the centres of Roman Catholics but the people of these places also began to realise that in case, the current of Reformation Movement was not checked in time, the centuries-old Roman Catholic religion would lose its importance for ever, hence in order to check this destruction of Catholic religion, they resorted to Counter Reformation. Actually, it was a scheme of introducing some reforms

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in Romam Catholic religion for the safety of Catholicism. Hayes has written about it that the movement of sixteenth century which took place to check the progress and development of Protestantism came to be known as Counter Reformation.

Scheville writes, "The movement known as Counter Reformation was really reformation applied to the Catholic Church."

H.A.L. Fisher defines that being afraid of the expansion of the teachings of Luther, the religious authorities of Roman Catholic religion chalked out a plan to uproot the evils rampant in Catholicism. The reformative step came to be known as Counter Reformation.

Southgate writes about Counter Reformation that "the aim of Catholic Reformation was to re-establish the sanctity of the Roman Catholic Church and its high ideals. Owing to the election of the new Popes the defects of Catholic Church were removed by the latter half of the 16th century and Catholicism had been reformed. Various sects and classes of Catholic Church proved significant to make the Counter Reformation a success."

CAUSES OF COUNTER REFORMATION

The following factors contributed to the outbreak of Counter Reformation:

Expansion of Protestantism. Martin Luther opposed the evils and corruption rampant in Roman Catholic religion in Germany. Later on, this movement became quite extensive. Besides Germany,it influenced other countries as well. The extension of Protestantism harmed the significance of the Catholic religion to a great extent. It created confusion in the minds of the Catholics and they decided to make some reforms in their religion in order to keep it in existence. This attempt of the Catholics came to be known as Counter Reformation in the history of Europe.

Mutual Differences of the Catholics. Fortunately, when the Catholics tried to make reforms in their religion the circumstances were quite favourable. Martin Luther was the originator of Protestant religion. With the passage of time, his differences grew with the preachers of other countries. It divided Protestantism into three categories. Lutheranism also gave birth to Zwinglianism and

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Calvinism. All the three religions were against the evils and corruption of the Catholic religion and were trying to reform it according to their own thinking and working system. Their mutual differences inspired the Catholics to amend their own religion and re-establish its lost prestige.

Internal Reforms in Catholic Religion. Shortcomings of Catholic religion were the main factors contributing to the growth and progress of Protestantism. The adjective 'Protestantism' was used for the religion which opposed Catholicism in Eurpoe. Hence it was essential that in case, the development of Protestantism was to be checked, the introduction of reforms was essential in Catholic religion. Hence the Popes paid their attention to reforming the administration of the Church and asked the clerics to lead a pure and sacred life. The Popes of the contemporary time were also leading sacred and pious lives. The clergy were inspired by their lives. Keeping in view the idea of reforms, a committee was organised at Trent which worked for 18 years in order to remove the evils rampant in the Roman Catholic religion. New revised edition of the Bible was published. It was also arranged that the clergy who did not perform their duties properly, were to be dismissed from their posts. These reformative steps are known as Counter Reformation in history.

Establishment of New Institutions. As soon as the followers of Catholicism realised that reforms were necessary for the existence of Roman Catholic religion, they devoted themselves to this great task. In order to make this work easy and practical they founded Jesuits' Society, Trent Council, Inquisition and various other institutions for the good of Catholicism.

Preachers of Catholic Religion. Fortunately, the Catholics could find some such preachers in their religion who really wanted to reform Catholicism. All these persons belonged to high category and were very influential. Among these persons the name of Ignatius Loyola was the most famous. He was a soldier in the beginning of his career but after being injured in the war and while reading the lives of great saints, he was influenced by them. Moreover, he became lame on account of his wounds that he sustained in the battlefield and became unfit for the military services; hence he studied theology

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and philosophy for some years in Paris University and established Society of Jesuits, Trent Council and Religious Inquisition which helped a lot in reforming the Roman Catholic religion.

Working of Jesuits's Society and Ignatius Loyola. Jesuits' Society of Ignatius Loyola was one of the active institutions which worked for the good of Roman Catholic religion. Soon he was summoned by his followers. Among them Francis Javier and Iago were his most devoted disciples. They promised to follow the path of purity, poverty and obedience. Besides, they promised to obey each command of the Pope immediately. Hence the Pope got the support and cooperation of this institution at a very appropriate time, when his power was on the verge of declining. It strengthened not only the Pope but also the Roman Catholic religion. The followers of this society had taken a vow to follow the orders of the Pope Paul III in 1540 and after getting his approval, Loyola organized a powerful movement for the reformation of Roman Catholic religion. He organized his movement on military pattern. The leader of this movement was designated as General. The working of this department was divided into 12 sections in which Japan and China were also included.

The chief characteristic of this society was strict discipline and complete surrender to the Pope. Ignatius Loyola had composed a book of 'Spiritual Exercise' for the daily routine of the followers of Jesuits' Society. Every member of the society become a very powerful and mighty sword, the handle of which was in the hands of the Pope and its point could pierce anyone. Hayes has written about it that "it was like a military organization for religious work, the members of which were the devoted soldiers of the Pope."

Activities of Jesuits' Society. The members of Jesuits' Society tried to inject new life into Catholicism by their acts of service, education, charity and religious contemplation. For the common people these followers of Jesuits' Society were not the religious persons but ordinary persons like them who lived without any pomp and show and who treated all equally but at last they had to bow down before the people and a meeting was summoned at Trent in 1562. By this time Protestants had acquired a lot of power and they needed only a pact to be concluded. Hence the Council has to

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consider only the condition of the people. The committee discussed the following points between A.D. 1545-1562 in its various meetings

1. The religious provisions of the Catholics were highlighted.
2. The religious authorities were directed to lead a life of simplicity, truthfulness and purity.
3. Religious education began to be imparted in the monasteries, churches and schools.
4. The translation of the Bible in Latin language was declared authentic.
5. The supremacy of the Pope was accepted and he was recognized to be the final authority in the matters of religion.
6. The corrupt officers were punished.
7. The religious teachers were asked to impart only religious education.
8. The seven Samskars were declared essential.
9. Devotion, good deeds and charity were supposed to be essential for the opposition to Martin Luther.

Influence of Council. The following were the significant influences of the Council of Trent:

1. The darkness rampant in the Church was removed and the principles of Catholicism were decided for the benefit of the people.
2. The spirit of discipline, purity and dutifulness was injected into the officials of the church.
3. The sale of posts in the Church was banned and the priests devoted themselves to the deeds of morality.
4. The sale of indulgence was stopped and the proper arrangement was made for the education of the clergy.
5. Owing to the efforts of the Council various evils of the Church were removed and many Protestants rejoined the fold of Catholicism.

The Council of Trent provided a new vigour and power to Catholic religion. It reformed its discipline and organization and thus it re-established the lost prestige of Catholicism.

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Inquisition. According to the decision of the Council of Trent, a list of the banned books was prepared in 1559, the study of which was prohibited for the Roman Catholics. A. J. Grant writes that the books of Erasmus and Machiavelli were also included in this list. In 1564 it was also decided that, in case, the objectionable portions of these books were removed, they could be reprinted. The help of the Catholic rulers was sought for the reprinting of the banned books.

In order to crush the atheism, the Pope Paul II established an Inquisition in Rome in A.D. 1542. Later on, the Pope Paul IV established its branches in many kingdoms. The Pope Paul IV appointed his six cardinals as the representatives and judges in the religious courts. They started capturing and punishing the atheists. They also confiscated the property of the atheists. They had no right to punish anyone but they could request the emperor of any country to give death punishment to an atheist. The Pope also had the privilege to pardon any atheist or to readmit him to the fold of Catholicism, if he felt it worthwhile.

The Inquisition tried its best to find out the atheists and punish them. It also endeavoured forcibly to implement the orders of the Catholic Church. The Inquisition acted very severely and got the support of Catholic rulers in its work. Hence the Protestants of Italy and Spain were crushed ruthlessly and revolt broke out in Holland owing to the atrocities of the Inquisition. Thus, the leaders of Catholicism tried to strengthen their religion and they succeeded in their goal to a great extent by reforming it.

Causes of the Sucess of Counter Reformation (Catholicism)

The following causes contributed to the success of Catholicism:

European Countries' Support to Catholicism. No doubt, Protestantism had spread in Northern Germany, Sweden, Denmark, Switzerland, Finland, Netherlands etc., but the people of Italy, France, Spain, Austria, Bohemia, Moravia etc. being motivated by their political interest continued to support the Roman Catholic religion and got the support of people in the long run. When Counter Reformation broke out, the people of these countries expressed

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unremitting enthusiasm to strengthen this movement. Thetcher has remarked about the progress of Counter Reformation during the regime of Philip II of Spain, "Philip II of Spain was the champion of the Counter Reformation. It reached its high watermark under him and its decline began with the destruction of Armada."

Work of the Council of Trent. The work pertaining to the reformation done by the Council of Trent proved to be very fruitful and it led to the success of the Reformation movement.

Ideal life of the Jesuits. The Jesuits inspired the people by their sacrificial and ideal life and they again joined Catholicism. Hence people saying goodbye to the evils of Roman Catholic religion, began to lead a simple and pious life. The Jesuits produced the best examples of the missionaries. Besides, Europe they went to Africa, Latin America and different countries of Asia. They bore all the difficulties there and devoted themselves to the task of preaching the Catholic religion. Their activities injected new vigour and enthusiasm into the Catholics for the expansion of Catholicism.

Contribution of Different Sects of Catholics and the Pope. All the sects of Catholicism contributed a lot in order to strengthen the Catholic Church. Pope Leo X led a very luxurious and licentious life and corruption was rampant in the Catholic Church in the fifteenth century. Therefore, the preachers of the Protestant religion succeeded in the expansion of their religion. The Popes of the latter half of the sixteenth century were quite simple, devoted, dutiful and men of morality. They were completely against corruption and immorality and wanted to purify the Catholic Church. They made constant efforts to introduce reform in the corrupt system and succeeded in purifying the Church.

Contribution of Inquisitions. The Inquisition also helped a lot in the success of the Catholic movement. It removed corruption and led the people towards theism. The close eye of the Inquisition suppressed antireligious Protestants.

Actually, owing to the attempts of the Pope and the other religious authorities not only the path of the expansion of Protestant religion was hampered, but it also injected new life and vigour into the Roman Catholic religion. No doubt, religious wars occurred between

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the Catholics and the Protestants but with the declaration of the Edict of Nantes in 1598, the religious wars came to an end in France because the ruler of France gave equal rights to the people of other religions.

Results and Consequences of the Counter Reformation

Owing to Renaissance, the people of Europe came out of their slumber of ignorance; consequently, reformation was ushered in, in Europe. No doubt, the Reformation was a wonderful event in the history of Europe. It affected all the aspects of human life extensively. As a result of this movement not only the views of the people of Europe were changed but it also altered the standard of living, behaviour and the traditions. The significant result of the Counter Reformation can be divided into four main categories:

1. Religious Results
2. Political Results.
3. Economic Results.
4. Social Results.

Religious Results. As a result of the Counter Reformation the unity of Christianity came to an end. By this time the sovereignty of Catholicism was established in Europe and nobody had the power to challenge this supremacy of the Catholic religion. Later on, some evils crept in, in this religion as a result of which both the Church and religion became the centres of corruption. The Counter Reformation opposed these evils and directed the people towards the ideal path of religion. The Counter Reformation challenged the monopoly of the Pope. By this time the Bible was available only in the Latin language; hence, whatever was spoken by the priests and the Pope, was accepted by the people as the words of God. As a result of the reformation, the Bible was translated in different Vernacular languages which enabled the people to go through it. Thus, the influence of the Pope and the clergy diclined in due course of time. All people developed the religious attitude and differences cropped up among the people of different religions which ultimately took the from of religious wars. In many countries the supremacy of the Pope was put down and the powerful rulers captured the power in their hands. The Pope considered himself supreme in the field of religion and politics and no ruler was powerful enough to oppose his commands. As a result of this reformation the supremacy

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of the Pope came to an end and the rulers took a sigh of relief, being free from the clutches of the religious authorities. Scheville writes about it, "Christian religion was largely nationalised. Protestantism was the religious aspect of nationalism. It assumed everywhere a national form. Each Protestant country established a state religion."

Besides, various philosophers were born during this period who thought over the contemporary problems according to their own ways. They changed the outlook of the people in such a way that they gave up the superstitions. Now they used to assess every problem on the basis of logic. Their spirit of enquiry had enabled them to find out the truth before accepting anything. The rise of materialism strengthened the economic condition of the people; hence the decrease in the significance of religion was but natural.

Political Results. The Protestant movement also had a wide impact on the political life of the people of Europe. As a result of this movement, the spirit of patriotism and nationalism flourished in the hearts of the people of every country. Considering the Pope a foreigner, they began to make efforts to free themselves from the yoke of the Church. They did not wish to be controlled by any power whether it was political or religious. In some of the countries, National Churches were established in place of the Roman Catholic Church which extended the power and rights of the rulers. W. Stubbs writes that the rulers enhanced their power by the nationalization of Church. Hence, the birth of autocratic regime in politics was the outcome of the Reformation movement.

In fact, Protestants and especially, Calvinists were not only democratic but aggressive too. It encouraged the democratic system and helped make extensive propaganda for the freedom of the people. H. A. L. Fisher, a prominent historian writes about it, "Protestantism, specially of the Calvinistic type was aggressive and democratic in character. Hence, it fostered democratic principles and thereby furthered the cause of civil liberty."

Thus, the rise of democratic states in modern Europe took place due to Reformation movement. The religious missionaries ignored the rights of the minority, as a result of which various wars were fought between the people belonging to the minority and the majority

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classes and some revolutionary changes could he possible in the contemporary political principles. Macaulay, the famous author writes about it, "The countries which had adopted Protestantism outdistanced the Catholic countries in political progress and material prosperity."

Economic Results. Directly or indirectly, the Reformation movement affected the economic life of Europe and the economic life of the people developed a lot as compared with the earlier one. The religious missionaries found out the new sea routes for expansion of their religion and established trade relations with different nations which made the countries of Europe quite prosperous. Calvinism placed much stress on the significance of labour. It enabled the labourers to work more. Thus, they earned much by working hard. People began to invest their money in the development of trade and commerce. Thus, capitalism developed in Europe.

The property and wealth of the Catholic churches was confiscated by the Protestant rulers in their countries and they invested it in the economic development of their countries. It solved the problem of unemployment to some extent and made the countries rich and prosperous. Secondly, the people began to develop a spirit of dedication to their country and thirdly, the people were attracted to do all the more physical labour in order to earn more wealth. Thus, with the advancement of material happiness, the standard of living of the people of Europe enhanced.

Social Results. As a result of the Counter Reformation movement, the people could get rid of the burden of taxes so far imposed by the Pope and the Roman Catholic Church. Consequently, the age of peace and happiness was ushered in, in their life but soon they came to be subjected to the exploitation of the autocratic rulers and the capitalists. Hence it is rightly said that though their masters changed, their condition remained the same and they continued to suffer at the hands of one or the other person.

A.J. Grant writes in this connection, " The peasants suffered much from the religious changes. What they gained through a diminution of ecclesiastical dues and taxes was more than lost through the growth of royal despotism and exactions of hard-hearted lay proprietors."

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The Counter Reformation movement marred the significance of the priests. The property of the monasteries was nationalized and many monks became unemployed, hence the government had to take various steps for dealing with the problem of unemployment. As the importance of the Protestant Church decreased and its resources of income were cut short, it failed to provide the required funds and grants to the schools and colleges, nor could they open new schools; therefore, as a consequence, the progress and development of education was checked for the time being.

The Renaissance inspired the rise of fine arts and architecture developed due to construction of fine and ornamental churches but the Reformation Movement proved an impediment in the development of arts as the followers of Calvin were against all painting and sculpture. They stressed simplicity and worship of God strictly according to the Bible but in Catholic countries the decline of fine arts did not mean much.

Conclusion

Now the Middle Ages have been called the Age of Faith. But their faith is different. They had a blind belief in the awful and unlimited power of God, and also in a wonderful divine magic which could suddenly set a man amidst the splendour of heaven. But they had no faith in their own being. They had no faith in the pure love that exists between a man and his God, a relationship so near and personal that it is unspeakable. Of this the Middle Ages conceived nothing. They knew nothing of the personal relation between a man and his God, and the faith in this relation. Their faith was all in the magic powers of God, impersonal, superhuman, marvellous. Martin Luther was the first to make religion truly human and near. And when the pure, unspeakable union was established between God and a man's own heart, how could anything or anybody, pope or priest, interfere with it ? The new way of religion was an unspeakable joy to men, and a most wonderful rich freedom. The heart was free to be alone with God.

Luther died in 1546. He had lived happily with his family in Wittenberg, and peace had been kept. He saw the new faith spread far and gone deep. Protestantism was already deep in the hearts of

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the people by the time Luther died. The Reformation was truly a people's movement, and Luther was a great leader of the people. He spoke straight out to every individual man and woman, poor or rich alike. He taught everyone to find peace in his own heart. No man was to look outside himself for a master. The master, God, was in his own heart.

This made men free to think and act and live. There was no priest or bishop to overawe and threaten. Quite sure of the presence of God in his heart, a man can never be overawed nor put down. He will bring forth what he believes is true in the sight of his own God, he will live according to his own single faith. And this is very different from living according to the blind faith which is accepted merely on authority.

Protestantism, however, was not yet safe or easy. The very year Luther died, the Emperor began the war in Germany. Charles V. was a Hapsburg. This house has produced many emperors, but very few great men. The Hapsburgs rose to power through marrying princesses and acquiring territory. Charles v. was lord of Austria, Germany, the Netherlands, Spain, and part ofItaly. He had been brought up in Flanders, in a court under Spanish influence, for his mother, Joanna, was the daughter of Ferdinand and Isabella of Spain. When he inherited his Austrian dominions he handed them over to his brother ferdinand. He cared for Spain most of all; that was his kingdom which he loved.

He was far more Spanish than German. His court was filled with Spanished, and he was followed by great Spanish armies: for in that day the Spanish infantry was counted invincible. So this Spaniard with his cruel Spanish armies came to possess Germany, to put down the Protestants. In 1547 he defeated the Protestant forces of the Schmalkaldic League.

It was easier, however, to win a battle with his Spaniards than to change the hearts of men. The Germans refused to give up their faith. The Emperor tried to force them into submission with his armies. The German people became so filled with hatred of the vindictive, ruinous, Spanish soldiery, the German princes came so to detest the Spanish emperor and the interfering Italian pope, that

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all Germans alike united with the Protestants against the imperial forces.

The German princes rose against the Emperor in 1552. Charles escaped over the Brenner Pass into Italy. He made his brother Ferdinand permanent Archduke of Austria, whilst he himself attended to his southern dominions. So Ferdinand of Austria gradually assumed the imperial authority in Germany. He was much more Germanic in sympathy. The Religious Peace of Augsburg was signed in 1555, and the Lutheran Church was legally recognised. Cities and States were free to choose their own form of worship, and in Catholic States Protestants were to be tolerated. But the rulers of all countries still had the power to persecute their subjects, Catholic or Protestant as might be.

So the great Medieavel Church System was broken through, and North Europe started on her modern career of freedom and independence of belief. The Hapsburg emperors remained Catholic, but were usually tolerant by nature. Lutheran Germany went her own way, Bavaria and Catholic Germany dropped a little behind.

And so we see, step by step, great powers are broken down, and step by step individual men and women advance into freedom, freedom to believe as their soul prompts them, freedom to think as their mind sees well, freedom to act as their heart desires: beautiful, flexible freedom of human men and women.

IMPORTANT QUESTIONS

1. Who was Martin Luther? Explain his role in the Reformation Movement.
2. Discuss the various causes and the consequences of the Counter-Reformation Movement.
3. Briefly discuss the salient features of the Reformation Movement.
4. Discuss the various circumstances that led to the Reformation in Europe.

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8

THE AMERICAN REVOLUTION

"The credit for making the democracy popular in the world goes only to the great American War of Independence."

Objectives

The unit aims to throw light on :

- Causes of the American Revolution.
- Consequences of the American Revolution.
- Causes responsible for the failure of the English.
- Significance and Nature of the Revolution.
- Causes and Consequences of French Revolution.

After the fragmentation of the USSR, the image of the USA as a foremost super power of the world is irrefutable. But the USA was subjugated by Great Britain during the early eighteenth century. The subjugation of America could not last for a long time because of the two significant ideals-freedom and equality-which emerged strongly in the eighteenth century in Europe and in America. The occurrence of some events and the emergence of certain thoughts between 1775 and 1783 gave birth to a new nation.

In respect of area, the United States of America is the biggest state of the world. The area of the USA was 3,15,065 square miles at the time of its formation and it consisted of 13 states. Today, it consists of 50 states and covers an area of 36,15,522 square miles. The history of American War of Independence is a record of severe struggles for its redemption from the sovereignty of England. But the unforgettable American struggle differs from other tough struggles

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of history. That struggle was neither an outcome of great discontent against abject poverty nor united front against the feudal atrocities. That glorious struggle was launched by American colonies to retain their freedom against the desire of England and to oppose the stringent colonial policy adopted by England. The American revolution in all its bearings is reckoned as a unique event in the world history.

The discovery of America by Christopher Columbus was a sudden epoch-making event. America was named after an Italian AMERIGO VESPUCCI, who travelled across Brazil in 1501. Spain primarily remained engaged in destroying and looting the two civilized races: Aztec and Luca which originated from the upper region of South America and dwelt in Mexico and Peru, but England, Holland, Sweden and Portugal were equally interested in those regions. In the terrible sea-war of the sixteenth century, fought between Spain and England for seizing American gold and silver, Spain was defeated and weakened and could not withstand the British Supremacy over the North-American coast.

On the strength of open support accorded by Queen Elizabeth, England started opening colonies in America. The British king James I allowed two companies-London and Plymuth to build colonies and start business in certain specified regions. Under the leadership of Captain Christopher Newfort, 120 English people founded the James Town Colony in 1607 on the bank of river James in Virginia. It was the first English colony in the United States of America, established by London Company. It is noteworthy that the first cargo ship loaded with tobacco sailed from ,James Town and reached England gradually in 1614. After the establishment of James Town, the English gradually built other colonies. By the end of 1775, the following 13 British colonies had been established :-

(1) New Hampshire
(2) Massachusetts
(3) Rhodes Island
(4) Connecticut
(5) New York
(6) New Jersey
(7) Pennsylvania
(8) Delaware
(9) Maryland
(10) Virginia
(11) North Carolina.
(12) South Carolina

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(13) Georgia.

The population in the these colonies comprised 90% British people and 10% Dutch, Germans, French and Portuguese. These thirteen North American colonies made a remarkable contribution in the fields of agriculture, forestry, commerce, fisheries and ship building during the seventh decade of the eighteenth century.

POSITION OF AMERICA BEFORE THE REVOLUTION

In all, there were thirteen English colonies from Maine in the North to Georgia in the South. Between the period from 1713 to 1763, the population of these colonies quadrupled but the area increased as large as three times because of the march of the colonists towards the west. Between 1713 and 1763, numerous English, Scot, German and French immigrants settled in the colonies of America. It was a significant period of Commercialism. The prices of all the American products like wood, leather, tobacco, sugar, copper, fish increased rapidly in England and Europe, which made the Americans richer although the trade policies of England put obstacles.

The continuous prosperity which lasted for 50 years enhanced the status of Americans in the world. A voyage to England became a common thing now. Books were imported on large scale from overseas countries and a lot of journals and magazines were also published in America. The Americans became fond of journalism. Some journals like the Gazette, The New York Repoter became popular in Europe and their demand increased there. Buildings built in Boston and Annapolis were more beautiful than those in England. Many famous Universities like Princeton, Yale, Dart-Mouth, Brown etc. had already been established before the revolution. The important American cities of the Revolution were Boston, New York, James Town, Charles Town, Sauvanah and Philadelphia. They played a key role in the revolution.

Causes of the American Revolution

The War of American Independence broke out on 4 July, 1776, but according to John Adams, the second President of America, "The Revolution had started before the war. The Revolution had

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imprinted itself on the mind and heart of the people." It is noteworthy that the colonists lived in diversity and most people did not have causes of complaint against England, even then certain circumstances bound them in unity. Following were the causes responsible for the outbreak of the war of American Revolution :–

One of the main causes of American Revolution is the clash in **ideas and principles** held dear by the natives of England and the American colonists. American colonists had made tremendous progress before the Revolution broke out but they aspired for more progress. People were swayed by the feelings that they were competent enough to build their future. Colonists did not intend to snap political connection from their motherland but they were not prepared to see the colonies exploited for profit only. Colonists wanted equality and autonomous rule for themselves. These factors emerged in the eighteenth century and England disliked them.

The middle class hated the privileges and luxuries enjoyed by the colonial rulers. The **middle** class consisted of city traders, minor village farmers, mechanics and educated people. This class desired the establishment of economic, social and political democracy in the colonies.

Under the mercantilistic policies, England imposed many restrictions on production in American colonies. With that end in view, certain laws such as the Marine Act (1651), the Jaggery Act (1733), the Sugar Act (1764) were passed out and put into force from time to time.

In England, nobody opposed the general principle that there can hardly be any restriction on the powers of British Parliament. The American colonists were not ready to accept this rigid idea. The American leaders insisted upon their direct constitutional connection with the Emperor.

England believed that it provided security to colonies, therefore, they should meet its expenses. Though England gained victory over France in the Seven Years' war, yet it was crushed under the debt raised to meet the war contingencies. Other factor was that the expenses incurred on colonies grew tremendously.

On the contrary, the colonists maintained that England was safeguarding its own imperial interests on the strength of its policies.

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Different tendencies and principles which prevailed in England and American colonies generated misleading conceptions.

Impact of Seven Years' War

The major cause of severe conflict seething in the colonies was the worldwide Seven Years' War (1756-63), which was fought between **England and France,** in America, India and Central European countries. The war influenced the world extensively. The Americans did not extend sufficient help to the British army during the war. Besides, the consignment of provisions meant for the British army was looted and sold clandestinely to the French troops. In addition to it, the Americans carried on trade with France. The colonies siphoned out immense benifit during the war. They seized upon an opportunity for the development of their industries. A Governor of New York predicted, "If once the Americans succeeded in independently procuring the cloth they needed, they would never accept the intervention of England."

An opportunity cropped up at that time when farmers sold their crops at exorbitant prices and labourers charged excessive wages. But, at the end of the war, they were deprived of the benefit of war and began to search a solution for their misries.

Another result of the war was that the colonies realized their strength on the basis of their meritorious participation with the British soldiers. The colonies learnt from their experience how to wage a war with their resources and troops to achieve a common aim.

After the Seven Years' War, England possessed a vast area from the Mississipi River to the Algain Mountain range. The inhabitants of American colonies then decided to extend their boundaries towards the west and wanted to drive out the natives from there. So, the natives on West-Front revolted during 1763-64, and there was a heavy bloodshed. The Red Indians of North America hated the English from the beginning but they liked the French too much. By means of a Royal Proclamation made in 1763, the entire area streching from Ellegnes, Florida and Mississipi to Quebec, was enmarked for the Red Indians. It stopped the colonists from marching towards the west and they thought the British government to be their enemy.

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Economic Causes

1. Economic Causes.

(*a*) The English Parliament had forbidden them to use **non-British ships in their trade;**

(*b*) Products like tobacco, cotton and sugar could be exported only to England.

(*c*) Heavy duties were imposed on the import of goods in the colonies from oher places;

(*d*) Colonies were forbidden to start certain industries, for example, **iron-works and textiles**. They were forced to import these goods from England.

(*e*) The English angered the colonists by issuing a proclamation which prevented them from moving towards west into new lands. The English bureaucrats had bought lands in America and thus, received rents from the American farmers.

(*f*) **Stamp Act, 1765.** As a result of continuous wars in Europe, the English government was burdened with debt. It needed money. So, the Americans passed Stamp Act in 1765 which imposed stamp taxes on all business transactions in the American Colonies. Revenue stamps upto 20 shillings were to be affixed to legal documents.

Reaction of The Colonists. This Act aroused violent resentment among all sections of the colonists and led them to boycott English goods. There were riots in many towns and tax collectors were killed. The principle of 'No taxation without Representation' was followed. The colonists said that the revenue from the taxes, they paid was not being used in their interests but that of English.

(*g*) **Repeal by Act.** Grenville believed that the Americans were to pay the half the cost of the garrison by means of a regulation that certain documents were to bear a Government Stamp. Grenville waited for a year to bring it into effect. Inspite of the various protests, he stuck to his guns. But when all colonial trade was brought to a standstill

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many British merchants petitioned that the *Act* might be withdrawn before they were utterly ruined.

So, the Rockingham Ministry **repealed it in 1776.**

2. Massachusetts Assembly. The leaders of the Massachusetts colony called together representatives from other colonies to consider their common problems. They agreed and declared that the English Parliament had no right to levy taxes on them.

3. Role of Philosophers. The American Revolutionaries were inspired by the ideas of the English philosophers of the 17th century, like Locke, Harrington & Milton American thinkers like Thomas Paine, Thomas Jefferson also supported the movement of the Americans against the British. They all believed that men had certain fundamental rights which no government could infringe.

4. The Townshend Duties, 1767. Charles Townshend, young chancellor of the Exchequer levied custom duties. The people became so hostile towards the levying of duties that two segments of soldiers were sent to protect the revenue officers in Boston.

5. Boston Massacre. While protesting against the custom duties, three citizens were killed. As a financial measure, the new taxes were a hopeless failure as it has cost the mother country about £170,000 to bring back normalcy in the town to collect £3051 only.

So, the government of Lord North withdrew them, except a nominal duty on tea. This exception was made at the desire expressed by king George, who felt that it would maintain the general principle that his government had the Right to impose such duties. This was the Principle, Colonists were Resisting.

6. Boston Tea Party, Dec. 16, 1773. Financially speaking, the East India Company was in real bad state. So, Lord North tried to help its tea trade by allowing it to send tea to the American colonies without paying the usual duty which it was supposed to pay.

So, in Boston, when the Governor ordered a ship to be unloaded a group of citizens, headed by SAM ADAMS, dressed as American Indians, boarded the ship and dumped the 343 crates of tea into the water. This incident is known as Boston Tea Party.

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7. Punitive Acts, 1774. The English Government then closed the port of Boston to all trade by passing the Punitive Acts in 1774 and thus, further angered the people. Lord North, under the Punitive Acts also suspended the charter which entitled Massachusettes to self-government.

8. Congress at Philadelphia. The Assembly of Massachusettes invited the other colonies to send representatives to the continental congress (1774) which was to meet at Philadelphia and make various plans and measures for the defence of their rights and liberties. Thus, the resentment against taxation had led the colonies to act together.

9. Olive Branch Petition. At the congress, Olive Branch Petition was sent to the king, thereby, making an appeal to remove restrictions on industries and trade and not to impose any taxes without their consent.

King's Reply. The king declared the action of the petitioners a mutiny and sent troops to suppress the revolt.

10. 1st Battle of Revolution. In 1775, the first battle of the revolution was fought when a 1000 soldiers met the colonial militia in Lexington, Massachusettes. At 2nd Continental Congress, 1776. On 4 July, 1776, the second continental congress adopted the Declaration of Independence. It contained truly the revolutionary ideas. The Declaration asserted, "that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these rights are life, liberty and the pursuit of happiness." It also affirmed the people's right to set up their own government.

Upto this time, the colonists had been fighting for their rights as Englishmen. After the Declaration, they fought for their right to be an independent nation.

THE EVENT : THE WAR OF INDEPENDENCE, 1775-1783

George Washington was put in Command of the American forces. The first battles took place in and around Boston. Initially, the victory was recorded for the rough American militamen against the trained British force.

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In **Feb. 1778**, they signed an alliance with France and later on, with Spain *too*.

In 1780, League of Armed Neutrality was formed due to the efforts of FREDRICK THE GREAT, between **Russia, Prussia, Denmark, Sweden.**

This was the time when the whole character of the war had changed. Now, Britain was defending herself against a powerful coalition of European powers, each burning to destroy the commercial supremacy of Britain. Moreover, at home in the parliament, some British leaders were opposing the war with the colonists.

In Oct. 1781, when Cornwallis became the commander of the English forces, he surrendered and ultimately, **Treaty of Versailles** was signed in 1783. Thus, king George was compelled to recognise the complete independence of 13 colonies.

CONSEQUENCES OF AMERICAN WAR OF INDEPENDENCE

The Constitution of America

At last, America achieved Independence. With the settlement of Paris Pact after the end of the war, some differences rose among the American states which were sorted out after some time. The newly drafted constitution containing four pages was signed by **fifty-five persons on 17 September, 1787 and came into force on June 21, 1788**. Democracy was established in America and the Federal system was adopted.

Under the Federal system, the separation of powers was maintained between the Federal and the State Governments. The new constitution endowed the Americans with several rights. The significant rights were :-

The freedom of speech, press and religion and the right to get justice according to the law. The new constitution guaranteed the security of life, property and freedom of every person except in the matters of judicial proceedings. According to the constitutional provisions, a new government was formed in March 1789 and George Washington was elected the first President of America.

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Other Consequences of the Revolution. The American Constitution was framed at **Philadelphia**. It was the **first written republican** constitution ever framed in history, it is still in operation.

Moreover, the Declaration of Independence is one of the most important documents in world history, for it was the first definite expression of the view that the will of the people is the foundation of democracy.

However, the newly formed, American Republic was not truly democratic as the right to vote was limited as the **Negroes** (most of them were still slaves). **American Indians** and **women were denied** this right to vote. Moreover, election laws in all states favoured **men of property** for many years. At the same time, the most significant factor that we cannot deny was that the progress towards democracy had begun.

Besides, the American Revolution had inspired many revolutions in Europe, later in the 19th century e.g. the French Revolution, that broke out in 1789 was influenced by the success of the Americans against the spirit of colonialism, exploitation and injustice.

Still inside America, later, there was the growth of Nation by 1850's after a war with Mexico, the U.S. had extended its boundaries to the Pacific Ocean. People continued to move west. But the westward expansion of the United States was at the expense of the American Indians who were driven out of their territories. The **north of America, actually**, had **Capitalistic** Industrial states while the south of America had slave owning states. There was civil war from 1861 to 1865 between Northern and Southern states. This was ended in the defeat of the Southern states, who had receded from the Union and set up a separate government. The result was the abolition of slavery by the federal Government, but, this did not end discrimination against the Black people.

As far as Britain was concerned, National Debt was almost doubled. Moreover, there was a clear dent in the prestige and position of Britain.

Causes of the Failure of the English

The defeat of the English was a surprising fact because England was thought to be invincible after the Seven Years' War and America

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stood in a weaker position. The condition of colonies was miserable in contrast to that of the English. England possessed a vast empire. It possessed an invincible naval force, modern arms and weapons, well trained army and experienced Commanders-In-Chief. At all strategic places, there were English cantonments. On the contrary, George Washington possessed a small force and had never managed a standing army of more than **4,000 soldiers**. American force faced the shortage of good weapons and cannons. Moreover, the American soliders were in want of uniforms. Many American soldiers had to do without shoes. Even in the face of adversity, America obtained victory and England was defeated. The learned historians ELLEN NA VINS and HENRY STEELE COMEGAR attribute the success of America to, "solid organisation of the American patriots and disorganistation of Tories or Loyalists."

Thus, the planners of the British war policy underestimated the strength of America. They were over-confident of their power. **General Geize sent his report to London stating that the four regiments of army would be sufficient to conquer the American Colonies.**

Moreover, certain whig leaders like William Pitt, Edmund Burke and Charles Fox had sympathy with Americans. Besides, many soliders of the British Army held the American side right. Therefore, they did not fight with the dashing spirit which was generally required against the enemy. British traders were not in favour of fighting with America.

England is **3,000 kilometres** away from America. Lack of means of transportation extended the distance between the *two* countries and made it difficult to send provisions to army in time. Conditions worsened when the marine forces of France and Spain disrupted the supply of provisions which came through Atlantic Ocean. Whereas, the colonists were well acquainted with the geographical situtation of their land. Therefore, the Americans did not face any difficulty in fighting the war on their own soil whereas the English soldiers had a fight on a foreign land.

George III was accountable for the formation of ministry on various occasions from 1760 onwards. Therefore, he was, to some extent, responsible for a losing America. The policies of the

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government lacked in harmony. The Greenville government enforced the Stamp Act but the Rockingham government revoked it. The Declamatory Act (1766), declared that the British Parliament was empowered to levy taxes on Americans; but at the same time, it was also declared that the imposition of such taxes was illegal. Townshend levied taxes on five things without a well thoughtout plan, so, they were greatly opposed and had to be revoked except the tax on tea. George II was mistaken when he guessed that the war would end very soon and England would come out victorious. He imagined that the resource of France would soon exhaust but the power of England crumbled even before that truly speaking, the British Government had neither policy nor project, neither a firm determination nor a war strategy. The British Government overlooked the problems of the colonies, instead of solving them. With the passage of time, the problems became complex and unfortunatly, George III was not competent enough to solve them.

For the Americans, George Washington's competent and efficient leadership contributed to the success of the colonists. George Washington became a cynosure of inspiration in the war because of his dedicated patriotism, sobriety, wisdom and moral courage, and was crowned with the title of 'Refevius' because of his forbearance and integrity. Goldwin Smith has rightly said, "The revolution had three fine things: Washington's inimitable character, examplary morale of his army in the Forge Valley and loyalty of the elite."

In support of Washington's efficient leadership, the learned historian, Ramsay Muir has stated: "His leadership kindled deep faith and intrepidity in the minds of colonists which led him to examplary victory even in the face of very tough struggle."

Besides, British commanders and soldiers played a decisive role in the success of colonists. Nothing could be expected of the army of European mercenary soldiers fighting against the colonies. British commanders also committed many mistakes. HOWE and BURGOYAN performed their task with ease. Because of their carelessness, they missed rewarding occasions several times and never performed their duty with complete dedication.

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But the ultimate cause that proved decisive was the open participation of France in the war. This factor, indeed, leaned victory to the side of the colonists. The determination of Spain and Holland to extend help to the colonies weakened the position of England. The marine force of these countires put the English marine-force in great distress by disrupting the supplies of provisions meant for the British forces stationed in America. With the help of France, Washington compelled Lord Cornwallis to catipulate in York Town.

Moreover, the British forces lacked the skill of dealing with guerrila warfare and American war was fought on this strategy. In fact, Washington had to keep a watch over a few fighting targets while Cornwallis and Howe had to win a whole continent. Lord North and George III failed to take stock of this situation.

Nature and Significance of the Revolution

Undoubtedly, the war of American Independence was a very remarkable event in the world. But historians hold different opinions about the nature of American revolution. Americans themsevles have debated at length over the form of their revolution. People have tried to seek an answer to the question whether it was a revolution or not. A few scholars have asserted that the revolution in terms of its demands was rigid and defensive and those demands signified conventional liberal attitude of the English people. The Americans were fully satisfied and still, they were united against England. Other scholars have contrary opinions. They maintain that the American revolution was highly reformative. It divided the people into two classes: patriots and loyalists and put the whole country into these two camps. The Revolution achieved its objectives. The American Revolutionaries were as much progressive as the persons who launched the great French Revolution after an interval of a few years.

Some people hold that the revolution was against any change and was only a deterrent movement. In his book 'HISTORY OF THE UNITED STATES,' George Banforft writes, "The success of revolution was achieved with such delightful peace that even the persons who opposed changes could not frown at it."

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Some historians donot take it for a democratic struggle. They put a plea that democracy was already there in America. Some historians put it as a proof that 95% men enjoyed the right of franchise in Massachusettes. Therefore, J.F. Jameson has called it a social movement. In 1800, Frederic Jenten stated his opinion in a magazine, published from Berlin that American revolt was merely a struggle against encroachment of their sanctioned rights by the British government. It may easily be concluded from the above facts that the American Revolution did not bring any change in American politics. But it was an actual struggle of America. In, "the Age of the Democratic Revolution." R.R. Palmer has endorsed the above statements in these words, "It was a painful struggle in which innumerable people were injured."

The importance of the war of American Independence does not lie in the territorial gains of Spain and France, nor in the commercial loss of Holland and the decline of British empire. But its real importance lies in the successful completion of American revolution. American revolution occupies an important place among the remarkable events of the world history. Its importance can be assessed from various angles. It is a turning point in human advancement. As a result of this revolution, there emerged not only a new nation in the new world but also a new era began for the human race. According to Carl L. Baker, the American revoltuion was a harmonious blend of two revolutions. At first, it was an "External Revolution" in the sense that a revolt broke out in colonies against England as a result of economic conflict brewing among the colonies and England. Secondly, it was an "Internal Revolution", which aimed at chalking out an outline of America's future development after Independence.

The American Revolution struck a great blow to the absolute monarchy and aristocratic supremacy based on the doctrine of divine rights of the king. After the end of the war, a strong demand for the curtailment of royal prerogatives rent the British Parliament. Consequently, the powers of the king were restricted and those of the cabinet were revived.

In America, democracy was promoted by curtailing successfully the three main directions of prerogatives, that is, the abolition of

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conventional property right, confiscation of immense properties possessed by the Tories and dissolution of the centres of the Anglican Church wherever they existed.

The American society, after the Revolution, realized the great importance of education. Most important provisions regarding the education were incorporated in the Land Act of 1785, by which a hundred thousand acres of land was acquired and provided for the public educational institutions. The revolution, also, removed all obstacles that came in the way of capitalist economy and encouraged its growth. The end of the old system and the rites and practices related with it, boosted the growth of capitalism in American colonies.

American agriculture was greatly influenced by the Revolution. Big landlords left colonies during the revolution and settled in Canada and other countries and their large estates were fragmented into small pieces and handed over to the people of lower and middle classes. Revolution, boosted the development of agriculture.

France, too, was influenced by the American Revolution. After their return from America, the French officers wrote down their experiences. **Lafayette infused the spirit of the American Revolution among the French public.** Franklin enjoyed a significant prestige in the French society as a renowned writer and philosopher of America. His writings greatly influenced the French philosopher. The American Revolution paved the way for the French Revolution and played a great role not less than that of Diedero, Voltaire and Rousseau. In the words of a great historian, HAYES, "The torch of freedom, that was lighted in America and by which democracy was established, left an indelible effect on France and drove her forward on the path of revolution."

Ireland, which had been crushed for centuries greeted the consequences of the American Revolution. At that time, the Irish were fighting against England to attain the economic and political independence. They wanted to put an end to the trade restrictions and build an independent Parliament. The specific demand of the American colonies that "we ourselves have the right to levy taxes" greatly influenced the Irish public. The oppressed Irish public continued their struggle with more courage and zeal. Consequently, England conceded most of the demands of the Ireland's public.

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The significance of American Revolution is enshrined in the Declaration of Independence drafted before the revolution on 4 July 1776. The declaration of Independence was not only the declaration of freedom of a nation but prepared ground for political philosophy and revolutionary ideas in the European history in ninteenth century. Moreover, the nationalist movements which then started in several countries like Ireland, Finland, Italy and Germany, etc bear the clear imprint of the Declaration. It was a maiden effort to put into practice the principle that "In this world, everyone is completely free and equal and has a right to launch a struggle to secure his freedom and rights."

IMPORTANT QUESTIONS

1. Discuss the important causes which led to the outbreak of the American Revolution.
2. Discuss the major political and economic and social causes responsible for the start of the American Revolution.
3. Discuss the important consequences of the Revolution.

THE FRENCH REVOLUTION

Two full centuries span the magnificient crowning and the grievous decline of the governmental institutions of France in the Old Regime. These two hundred years embrace the history of Bourbon France from the accession of the valiant and indomitable Henry IV in 1589 to the outbreak of the Revolution in 1789 in the fifteenth year of the reign of Louis XVI, a monarch generously benevolent but lacking in resolution and constancy. In the first of these two centuries, France rose to a position of uncontested supremacy in Europe, becoming the dominant military power in the continent, the majestic model of centralized royal absolutism and the classic pattern of elegance and refinement in manners, learning, and the peaceful arts. When the long **and shameful reign of Louis XV (1715-1774)** had run its course, France was still a powerful state in Europe, rich in the prestige of her absolutism; but the sun had set forever on the glory that was hers during the brilliant age of Louis XIV (1643-1715).

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The prestige that remained to her, the prestige that came from a glamourous court, from a still unrivaled mastery in social intercourse, arts and letters, and from the very tradition of Bourbon supremacy, had sufficed during most of the eighteenth century to cover the real decline in the fortunes of France.

When the young Louis XVI ascended the throne in 1774, all but the most complacently conservative realized at last that the times were out of joint and that a concerted effort at reform was needed to set them right. A peasantry bitter in its grievances; a bourgeoisie restive under its many restrictions, privileged class and corporate interests at odds with each other but united in their parasitism upon the nation, a government discredited by its ruinous foreign policy, its financial extravagances, and its administrative inefficiency and corruption, and a powerful public opinion that scourged the government for its weakness and its errors of policy and assailed the very theory of absolutist government-such were the factors with which Louis XVI and his ministers had to cope between 1774 and 1789.

Objectives:

This sub-unit aims to discuss:

(*i*) Causes of the French Revolution

(*ii*) National Assembly I

(*iii*) National Conventions I

(*iv*) Analysis of the Revolution.

CAUSES RESPONSIBLE FOR THE OUT BREAK OF THE FRENCH REVOLUTION

The term "French Revolution" is generally used to denote the revolutionary movement in France from 1787 to 1799.

This is equally true of the French Revolution. The various causes of the French Revolution may conveniently be divided into two parts: Remote and Immediate.

The remote causes of the Revolution were political, social, economic and intellectual while the immediate causes were the

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influence of the war of American Independence and summoning of the Estates General. Now, each of them may be studied as follows :

I. Political Cause

Louis XV died in 1774, after a long reign during which the court had glittered, chiefly with women, and the nation had sunk into shame and poverty.

(*a*) Louis XVI was different. He was kind and good-natured, but at the same time, extravagant and a little stupid. As his Austrian wife, Marie Antoinette, was both clever ahd pround. Louis XV had been managed by his mistress, Louis XVI, was a good deal under the influence of his wife and the country went into pIeces.

(*b*) There was no distinction between the king's income and the National income. There was no budget.

(*c*) The entire administrative system of the government, both central and inefficient.

(*d*) The monarchy had lost its glorious tradition and sanctity. Corruption had become the order of the day.

II. Social Causes

French society was divided into two parts: the privileged and the unprivileged.

(*a*) **The privileged class** consisted of the nobility and the clergy. The clergy were the members of the **FIRST ESTATE** and they numbered about 1,30,000. There were upper and lower clergy. They competed with worldly men in the fields of riches, lands and luxuries. e.g. the bishop of strasbourg hand an annual income of 500,000 frances.

On the other had, the lower clergy was so poor that their stipends had to be raised 25 per annum. They read Plutarch and Rouseau and turned democrat and revolutionary.

(*b*) The nobles were the members of the **Second Estate** and numbered about 1,50,000. Although the nobles were not much more than **brilliant butterflies at court**, on their own estates, they had a good deal of power. They and the

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clergy **paid no taxes**— or very little— and yet they were the rich, great landowners.

Thus, in France, there were about 1,50,000 nobles and 1,30,000 clergy out of a total population of **twenty-five millions**. It is estimated that the clergy and nobility each owned one-fifth of France and less than 20% of the population.

(*c*) **The Third Estate.** It was a comprehensive category including financiers, merchants, office holders, professionals and the agricultural labourers. Many of them suffered from many restrictions on them. But the bulk of the Third Estate- more than **20 million**— was peasants who constituted *9/10th* of the population.

The farmer had to pay **rent to his fedual lord,** titles to the church and **taxes to the king**. It has been estimated that a French peasant could get only **20% of his total income** for himself and his family.

Agriculture was also backward as the farmer had little capital to invest.

(*d*) The middle class or **Bourgeoisie** was the most striking element in society as it comprised of intellectuals, the business element and the government officials. Yet this class had its dissatisfaction as too many offices with 100 little work produced intense frustation.

III. Intellectual Revolt

The old ways were coming to an end. In every country men were thinking new thoughts, demanding freedom. Great writers like Locke, Hume, Gibbon, Robertson in England, Lessing and Kant, Goethe and Schiller in Germany, Benjamin Franklin in America began to speak out, giving their new ideas. They began to question religion altogether, 'not ready to accept any undue authority upon them, *i.e.* neither divine nor human. They wanted to act just according to their own reason. It has been called **the Age of Reason, the very opposite of the Age of Faith. Voltaire particularly hated the compulsory belief in religion.**

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Montesquieu (1689-1755) in his great book 'The Spirit of Laws' showed how he thought a government should be constituted.

However, the man who had most influence was **Jean-Jacques Rousseau (1712-1778)**. His little book, 'The Social Contract' has been called the Bible of the Revolution. It believes, "Man is born free, but we find him everywhere in chains."

IV. Palace Intrigues

Louis XVI, the last king of the Ancient Regime, as it is called, really sympathised to some extent with those new ideas. He wanted to make things better in France. So, he appointed a good minister, TURGOT. But the butterfly court intrigued against Turgot, and the king had to dismiss him.

V. Physiocrats or Economists

There was another group known as Physiocrats or Economists, who spread their views from the middle of the 18th century. They were much influenced by the writings of ADAM SMITH and Hume. Both were the believers of free trade and pointed out that the true wealth of a country laid in its people and in industry and not in the stock of precious metals.

VI. Financial Causes

Excessive tax burden on the third estate and trade restrictions precipitated the French Revolution. The financial condition of the French Government was very weak. The whole of the revenue of the Crown was being contributed by the peasants, artisians and bourgeoise. France was on the verge of bankruptcy when Louis, XVI had ascended the thorne.

Despite this, France joined the war of American Independence. Much was spent on administration, though it was not welfare in character.

Bread riots constantly took place in one or another province, and country swelled with beggars, brigands and smugglers.

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Immediate Causes

The immediate causes of the French Revolution may be studied under the following heads—

1. **The War of the American Independence.** It influenced the Revolution in two ways-first, when the war began in 1775, French volunteers under Lafayette went to America. They fought for the young republic against the British colonialism. In 1775, the first blood was shed at Lexington, and in July 1776, the American Declaration of Independence was signed, which was the beginning of a new world and ideas.

Secondly, France spent **16 million livre** on the war as a participant in the war. This greatly disturbed her budget and the state treasury became empty.

Louis XVI had to summon the Estates General. Who further precipitated the Revolution.

2. **Summoning Of The Estates General.** The old financial problems since the days of Louis XIV, due to the series of costly wars led to empty treasury. Matters were made worse during the rule of Louis XV who had neither, inclination nor the capacity to solve the problem.

Although Loius XVI tried to save the situation, but his attempts failed for court intrigues and the unwise interferences of his queen, Marie Antoinette. The best finance ministers of the age like Turgot, Necker and Calonne could not save France.

Hopeless at mending matters, the king, consented at last to summon the Estates General. The call for the Estates General, the elective representative of the nation, after a gap of **175 years**, is an indication of the failure of absolute monarchy and of the ancient regime.

On May 5, 1789, occurred the formal opening of the Estates General at Versailles and with it, the Revolution broke out.

After heated debates and discussions, it was agreed that the number of the Third Estate would be equal to the combined strength of the nobles and the clergy. So, despite profound disturbances, 300 deputies each from the nobility and the clergy and 600 from the Third Estate met at Versailles on 5th May, 1789.

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DECLARATIONS OF THIRD ESTATE

When Estates General met, two very grave issues raised their heads:

(*a*) The Third Estate demanded a joint session of all the three Estates. In the past, they had sat separately.

(*b*) The Third Estate also demanding "Voting by Heads" and not "by order" i.e. the three Estates, should not vote separately, but that all the Estates should vote together and the majority decision should be final and binding.

NATIONAL ASSEMBLY: ITS WORKS AND ACHIEVEMENTS

The Third Estate could not be satisfied and the dispute developed into a national crisis. The King wavered in the beginning and then threatened to use force.

Proclamation of the Third Estate

But the third Estate was adamant and on 10th June 1789, it proclaimed itself a 'National Assembly' and invited the other two Estates to join it.

The Third Estate also authorised itself for tax collection. They were on June 19, supported by a majority vote of the clergy.

Oath of the Tennis Court

The king had opposed the move and shut the doors of the Hall where the meeting of the Third Estate was to be held.

On 20 June 1789, The Third Estate held a meeting outside the hall on a tennis court and there took an oath not to disperse until it had given France a new constitution.

This was the beginning of the popular revolt against legal authority.

King's Last Minute Efforts Failed

On June 23, the King held a 'royal session' of the Estates General in which he anounced a programme of reforms but he said that

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Three Estates should remain separate. But the Commons insisted that the National Assembly, of one House, must represent the nation, the mass of the people, not just the nobles and the clergy.

Dismissal of the Necker

After the people reacted strongly against the King's order, the King therefore, at last, asked the nobles and clergy to join the Commons. 1200 representatives of France assembled to draw up a constitution. Indeed, **a great achievement for the Commoners it was.**

Now, the King's nobles clamoured for him to call up the armies. At last he consented. Necker, whom people liked, was dismissed.

Fall of the Bastille

When the news of this reached Paris, the city went mad with wrath. The National Assembly sat at Versailles, 12 miles away. But in Paris were the famous fiery mob-oraters and politicians like Masat and Camille Desmoulins.

On 14th July, the mob stormed the 'Bastille', the 'Symbol of Bourbon Despotism'. This was hailed as the end of Absolutism and marked the beginning of the great French Revolution. (Since then, 14th July is celebrated as the National Day of France.)

RESULTS:

(*a*) The King and the Court were thoroughly frightened.

(*b*) Louis at once dismissed the unpopular Nobles from his Council, and recalled Necker.

(*c*) Bourgeoise of Paris formed a city government called Paris commune.

(*d*) On 4th Aug. 1789, Clergy and nobility sacrificed their fudal rights and privileges.

WOMEN'S : MARCH TO VERSAILLES. It originated from a rumour that the King had raised the army and insulted the tricolour. Now, the people demanded that the King should come to Paris. He, however, refused to leave the great palace of Versailles.

So, on Oct 5, fierce and hungry women, followed by National Guards in a procession reached Versailles and practically imprisoned

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the King, the Queen and the Crown Prince and **returned to Paris with them.**

It was truly **called the funeral procession of the 'Bourbon Monarchy.'**

This was the **second event in which people played a direct role** and the Assembly failed to take any step either against or in favour of it.

The Constituent Assembly

The National Assembly, which now, called itself the 'Constituent Assembly' proceeded to form a new constitution. In September 1791, the Constitution of France was at last, finished. Louis formally accepted the Constitution and promised to rule by it.

IMPORTANT ACHIEVEMENTS OF THE NATIONAL ASSEMBLY WERE

1. The National Assembly gave France a New Constitution which stated that all men are born and remain free and are equal in rights.
2. The Declaration of the Rights of Man and Citizen believed that every man has natural rights of liberty, property, security and resistance to oppresion.
3. Moreover, it granted people the freedom of speech and considered all citizens equal in the eyes of law.
4. The Constituent Assembly separated the various branches of power, viz. Executive, Legislative and Judicial. Now, the power for three aspects were not to be exercised by the same body.
5. Apart form giving France the new Constitution, the major accomplishment of the National Assembly had been the destruction of the old order (Ancient Regime) in the 'August Days'. Thus, serfdom was also abolished.
6. France was to be governed by a King and a Parliament known as the Legislative Assembly. But the King had no power to dissolve the Assembly.

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7. Monarchy was retained but the King was to be a constitutional ruler only, he had no control over army or navy.
8. Executive authority was vested in the King and he enjoyed only a suspensive veto not an absolute veto-i.e. he could only postpone anything passed by the Legislature.
9. Ministers were appointed by the King. They were the members of the Legislative Assembly. Hence, they were answerable to the Assembly and not to the King.
10. The real power was to be entrusted to the Legislative Assembly. It was to consist of a single chamber of 745 members and was to be elected for two years by a system of indirect representation based upon a limited franchise. Actually only active citizens (who paid taxes) had the right to vote.
11. Moreover, France was divided into 83 departments, 547 districts, 4732 cantons and 44,000 communes, which controlled the collection and assessment of taxes and exercised sole authority over the troops.
12. The judicial system was similarly reorganised. As in England, and America, the judiciary was declared to be independent of the executive. Trial by the jury was introduced. 'Justice' was made free and equal for all. All judges were elected for six-years terms.
13. A civil constitution of the clergy was enacted. This document was attempted to redress many of the lower clergy's grievances, they were now assured of decent salaries.

    The number of bishops was reduced from 139 to 83. Bishops and priests were to be elected by the people and paid by the state. The Catholic Church, was in effect, made a department of the state.
14. Thus, Pope lost authority over the church and it became the subordinate department of the state.

ESTIMATE OF THE WORK OF THE ASSEMBLY

The Declaration of the Rights of Man and the Citizen talked about certain rights of man but not about the **corresponding duties**.

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Moreover, it didn't mention about social rights and absolutely nothing about the system of taxation.

Secondly, King was made the head of the executive without any power to execute, thereby, Centre had no control over 83 departments.

Moreover, Pope as well as the Catholics were annoyed.

The poor had no voting right and so were the passive citizens. This way, it denied the principle of equality enshrined in the Declaration of the Rights of Man and protected the interests of the rights of the rich middle class.

On Sept. 30, 1791, the last working day, the Constituent Assembly passed foolishly a law known as the 'Self-denying' Act, by which-the members of the Constituent Assembly were debarred from election to the new legislature.

Thus, the work of National Assembly, along with positive effects had all the defects of pioneer reforms. The deputies of the Assembly had learned their principles from philosopher but they did not know how to put them into practice. Nevertheless, it was the first effort of the people of France to draft their own constitution.

NATIONAL CONVENTION

The Background

In June 1791, the King abrogated the Constitution and tried to flee the country alongwith the Queen and his children. But was overtaken. The attempted flight of King and his subsequent arrest sealed his fate. He was denounced as an enemy of the country. The first phase of the Revolution marked the end of absolute Monarchy and the introduction of limited Monarchy.

Now, there were two groups,

(*a*) Feuillants— Under Lafayette, they supported limited monarchy.

(*b*) Radicals— Who wanted to continue the revolution and achieve social and political democracy by abolishing Monarchy. Its important leaders included Danton, Marrot, Robespierre etc.

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The Legislative Assembly passed decrees confiscating the property of the emigres and the King vetoed them. The Legislative Assembly was convinced that the King was secretly in league with the emigres and was not loyal to the new constitution.

FOREIGN INTERVENTION. Marie Antoinette made repeated appeals to her brother, Emperor **Leopold II to intervene and restore Louis XVI** to his old power. Finally, Austria (Leopold II being the brother of Marie) with **Frederick William of Prussia** declared war on France in 1792.

Danton : Man of Crisis

It was a challenge to the Revolutionary France as they had no organised army. But Danton raised a highly disciplined army to fight against Austria and Prussia and set up a Republican form of Government.

King was suspended in **Aug. 1792** and made a virtual prisoner. The large number of Royalists were meassacred in **Sept. 1792.**

Thus, the Constitution of 1791 had failed and so, it was decided to call a National Convention to draft a new constitution.

NATIONAL CONVENTION

(Sept. 1792–Oct. 1795)

On Sept. 20, 1792, National Convention met and remained in sessionn for 3 years.

1. To save France and its revolutionary principles from the invasion of foreign armies.
2. What should be done with the King?
3. How to deal with the internal disorder?
4. To draw up a new Constitution.

WORKS OF THE NATIONAL CONVENTION

A.

1. It abolished the monarchy and proclaimed the First Republic of France which remained in effect from 1792 to 1804.

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2. **TRIAL OF THE KING AND HIS EXECUTION.** The King, was, then tried by the Convention for the following charges :

   (*a*) He was secretly in league with the foreign powers who had invaded France. Moreover, Marie had supplied military secrets to the enemies.

   (*b*) The King intrigued with the emigres.

Thus he was found guilty of all the charges and condemned to death by 387 (Jacobin Votes or Extreme Revolutionaries) to 334. Girondin's Votes (Moderate Republicans like Brissot, Condorcet). Consequently, the King was executed on **Jan 21, 1793.**

Reaction

1. There were violent outbursts in France. The **Jacobins under Robespierre grasped power** and tried to suppress the demonstration.
2. The European countries were infuriated. Even England, who was by far very sympathetic now distanced herself. This had made Allies now more determined to crush the Revolution.

   REIGN OF TERROR LASHED BY ROBESPIERRE. All executive authority was vested in the Committee of Public Safety from **1793 to 1794. Law of Suspects** was formed, whereby, all those who were suspected of hostility to the Convention were tried. Thousands of Royalists were sent to the guillotine. Even Marie Antoinette was executed on **Oct 16, 1793.**

   It is estimated that about 5,000 persons were executed in Paris. The terror ended in July 1794"(Thermidorian 'Coup') with the disposal of Danton. St. Just and Robespierre.

3. **NATIONAL ARMY WAS RAISED.** With a view to creating a truly nationalist army, a decree was issued in 1794 by which compulsory military service was prescribed. for all able-bodied Frenchmen. Under the able guidance of CARNOT, a total of 7,00,000 soldiers were raised between

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the age group of 18 to 25. This was the real beginning of militarism on a large scale in Europe.

4. **CHANGES IN THE RELIGION.** Certain experiments were made in the field of religion also. Churches were transformed into temples of reason. Under the auspices of the Paris Commune, the atheistic 'religion of reason' was inaugurated in the Cathedral of NOTRE DAME in November 1793.

   After the fall of Robespierre in July 1794, the Convention, however, took up the policy of religious toleration and made religion a private affair.

5. The Convention also provided that French was to be the only language for purposes of National Instruction throughout the country.
6. It was provided that there will be no imprisonment for debt. There will be no slavery in French Colonies.
7. A new and uniform system of weights and measures, called the METRIC SYSTEM was established.
8. Women could lay their claim on property.
9. The National Convention also made CHANGES IN THE CALENDAR.

   The year was divided into 12 months and each month was to consist of three weeks of 10 days each. Every tenth was declared a holiday. The year was to start from 22 Sept. 1792. 5 or 6 days left over at the end of the year were to be observed as National Holidays.
10. NEW CONSTITUTION, 1793. It was given the name of DIRECTORY. 5 Directors were elected for 5 years.

ACHIEVEMENTS OF CONVENTION

It granted universal suffrage. This Constitution, however, could not be implemented because of the wars between Revolutionary France and Europe.

It marked the second stage of the Revolution as the gains of the Revolution were consolidated and Monarchy and Feudalism were abolished.

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Now the law of two-thirds was also made, whereby, 2/3rd members of the new legislature must be the old members of the convention. It was done to ensure that there would not be a loyalist majority in the new legislature.

B. Foreign Policy of the Convention

- The Convention had issued an Edict of fraternity whereby, it declared that France was willing to help all countries under foreign rule .
- But the execution of the king had isolated France on the international political scene. So much so, in 1792, FIRST COALITION AGAINST FRANCE WAS FORMED. It consisted of the countries like England, Austria, Prussia, Spain, Holland and Sordinia.

  ROLE OF CARNOT. The Nation under Carnot was successful in ousting the enemies, and Carnot, who had formerly been given the title of 'Organizer of Defence' came to be called by the name of 'Organizer of Victory.' Thus, by 1795, the first coalition against France had been completely smashed .
- French troops got possession of the Austrian Netherlands and the territories of the Rhine. Only Britain, Austria and Sardinia remained in arms against the French Republic.

By 1795, France was definitely committed to a republican form of government. The Constitution which was drawn up by the Girondins in 1793, was set aside and a new one was prepared in 1795. In other words, National Convention was abolished and a new government called the Directory was established in 1795.

NATURE AND ACHIEVEMENTS OF THE FRENCH REVOLUTION

Was there a 'French Revolution' in the sense that it was strictly French in tone, style, ideology or dimensions? Did it proceed according to a set, pre-conceived plan or pattern?

The answer to these questions can be given in a broad sense. There was no French Revolution in the. strict sense, what is called

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the French Revolution was indeed 'the French Phase' of a great revolution which had been set in motion much earlier than July 14, 1789. The executions of Charles I in 1649, the re-moval of James II in 1688, the revolt of the American colonies in 1775, the disturbances in England and Ireland in 1781-82, the revolt in the United Provinces of the Netherlands (1783-87), the rebellion in Belgium (1787-90), the upsurge in Geneva were all milestones on the road to general revolution. The French Revolution of 1789 is, thus a part of this revolutionary upheaval which continued to spread to Belgium (1792), German Rhineland (1792), the United Provinces (1795), Italy (1796) and Switzerland (1798). Nor did it come to an end in 1799 as is commonly supposed, for Napoleon carried it forward in Europe. It, neither did end with his overthrow in 1815 as the July Revolution of 1830 and the revolution of 1848 show. On this basis, "the French Revolution was only one aspect of a much vaster revolution that affected the West and, in particular, the Atlantic countries," it was "a European Revolution which reached its zenith is France." One might even argue that in this broad sense, what is called the French Revo-lution continues.

A Bourgeoise Revolution

Thus seen, the French Revolution was rather a world revolution, or a part of it— a protest against the outworn social order of feudalism, against the privileges of caste, against the political system of despotism and bureaucracy; an assertion of the equal value of human personality. It was a bourgeois revolution as it attacked PREVILEGE, NOT PROPERTY.

The Bastille fell on 14th of July and on the 16th, the seigneurial chateau was given to flames. During the next few days, the peasant's insurrection spread rapidly over France, and on the 4th of August in a frenzy of self-abnegation the ruling classes proceeded to divest themselves of their privileges, the clergy surrendered there tithes, the nobles, their landed rights, and the lawyers their immunties. In a single night the entire feudal structure was swept away. In 1793, the National Convention made a clean sweep of all feudal payments what-soever. Serfdom was abolished wherever it existed, quit-rents disappeared, game law's were mitigated, the lord was deprived of

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his right over the commons. The Revolution relieved the peasantry from the heavy burden of the tithe, equivalent to 100 million francs a year. But the soil of France was still tilled by the peasant holders and farming tenants based upon the system of share-tenancy under which landlord and tenant shared expenses and profits.

A Social Evolution

While the English Revolution of 1688 was primarily political, that of France was primarily social. The fundamental vice of the old regime in France was not it was tyrannous, but that it was weak and confused. The Ministers of state never met in Council and afterwards followed contradictory policies. The Budget was never drawn and, of course, never made public and even the Comptroller-General, who was supposed to control them was sometimes not informed of the sums, the department was spending. This explains why the French bourgeoisie attacked the whole social system.

The Revolution changed the entire social order that had existed from almost Roman times swiftly and drastically. Government, property, education, law, religion and even, geography were revolutionized. Wholesale confiscations of property shattered the class structure of France. The very status of property with all its ramifications was radically altered. The French Revolution, thus, became the inspiration of social revolutionists everywhere down to the present day. While from 1688 to 1789, a progressive Britain was a menace to a semi-feudal France, in 1789-1815, a equalitarian, republican or commercially imperial France, re-vealed by contrast a relatively Feudal Britain, menanced her power and wealther and was soon locked with her in desperate struggle.

A Revolution for Equality

The worst privilege of avoiding or evading taxes was ended. Every person was now taxable in proportion, to his means. The royal right of inheriting the property of aliens was formally abolished. The Church holdings were taken over by the state in Nov. 1789, and after paying the salaries of the clergy, the state was still left with a surplus of $2 million a year.

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The revolutionaries established the principle of universal education in schools supported by the community. The Church control over thought and printing was abolished. The registry of births, marriages and deaths were transferred from the priests to the clerks of the state. As people were born equal, so they were to die and the distinction between different types of funerals, at graduated fees, was ended. Equality was taken to clergyman too, he could now own and inherit property and, if he wished, could leave the Church and marry.

CONSEQUENCES AND SIGNIFICANCE OF THE FRENCH REVOLUTION

In his book, "Europe Since Napoleon', DAVID THOMSON has written that "the French Revolution may be recognised as the most important event of modern European life till 1914. In view of results, it may be contrasted with the Reformation of the 16th century and the crusades of the 17th century. It destroyed the prestige of old system in the fields of politics, economy, social life and thoughts, diplomacy and war."

Undoubtedly, the French Revolution occupies a remarkable place in history, particularly in European history. Napoleon's achievements as well as French Revolution opened the eyes of the world. It was often said, "When France catches cold, all Europe sneezes."

Undoubtedly, the objectives of French Revolution aborted but as J.L. Nehru has written in his famous book, "Glimpses of the World History." "The idea of the republic pervaded the entire Europe and in addition to it those principles were diffused that had been incorporated in the declaration of human rights." The same way C.B. Hazen maintains, "The French Revolution originated a new concept in the matter of state, propagated new ideology in respect of politics and society and presented a fresh, novel outlook towards life." It will be useful here to highlight the significance of the French Revolution.

1. End of the Old System. The French Revolution put an end to the old system. Before the Revolution, the feudal barons exploited farmers and middle-classes on account of their prerogatives. French Revolution gave relief to common people by revoking special rights

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of a few persons. It was the great impact of French Revolution that the process of eliminating the old system also started in other countries of Europe.

But we should not ignore the fact that Napoleon selected his prefects from those families whose members were appointed as regional governors during the reign of Bourbon dynasty.

2. Changes in the Condition of Farmers. After 1789, the job of agriculture was carried out with great enthusiasm ; farmers snatched land from their lords, officers and religious heads and cultivated it themselves. At that time, the task of sowing the fields was carried out at maximum level. In 1794, the first harvest was very abundant and benefitted two-thirds of France. French Revolution made an end of serfdom and tyranny connected with it. Farmers enjoyed such individual freedom that they had never dreamt of. The end of serfdom started in Europe. Even in the reactionary period, the serfdom had been eradicated in Spain and Italy. In 1848, serfdom came to an end in Germany. Russia .was compelled to free its serfs in 1861 and in 1878, serfhood was eliminated in Balkan Peninsula.

3. Diffusion of Democracy. "The Declaration of Human Rights" made by the National Convention put much emphasis on the fact that 'absolute sover-eignty' is vested in the public and law is the expression of the will of common people. It was stressed that the country should be governed for the Maximum welfare of the people. This ideology extended its roots gradually in entire Europe.

4. Growth of the Spirit of Liberty, Equality and Fraternity. Not only for France but for the history of entire human society, French Revolution introduced certain pivotal principles which gained much popularity. These principles were— Liberty, Equality and Fraternity.

It was the natural outcome of democratic concept that public liberty dawned for the first time in France. Liberty was interpreted as the protection of the right to property, to religious freedom, as well as freedom of movement and freedom of speech and expression. The principle of equality is complementary to that of liberty. It was the French Revolution which promulgated the principle that

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everybody is equal before the law and it rejected the privileges based on wealth.

Basically, the principle of fraternity was connected with patriotism. It involved the thinking that citizens of a country are bound firmly with each other, in order to build a nation and the future of the nation is shaped by means of their combined efforts.

5. Development of Nationality. Among prominent trends and attitudes generated by the French Revolution, the spirit of nationality is the most prominent one. There should be a separate state for those who are identical in religion, language, race, social practices and historical traditions. This principle is a significant and prime contribution of French Revolution. This is why a citizen of France has commented when Louis XVI fled from Paris, "It does not matter if the king has run away, France still exists."

The spirit of pationality was very intense during the French Revolution. This is why the old 'Estates General' was re-chiistened as 'National Convention'. During the period of the Revolution, villagers used to say, "We are not citizens of Normandy or Britanmy; we are French." The slogan, 'Hail the Nation' became popular in entire France.

6. Foundation of Socialism. French Revolution paved the way for Socialism. According to a modern historian Kropotkin, "During the entire period of French Hevolution, the idea of communism changed the mind." Revolutionaries craved for political, economic and social equality. End of serfdom and feudalism, abolition of privileges assigned to the church and feudal barons, equality of law, no imprisonment for the debtors, dominance of farmers over the Church land all these dominant factors contributed to prepare the background for socialism.

7. Age of Reaction in Europe. Many supporters of Revolution turned its opponents when the Revolution became fraught with violence. First of all, EDMUND BURKE, a British thinker and leader of the Whig Party, raised his voice against the Revolution on Nov. 1, 1790. He wrote a book entitled, 'Reflections on the Revolution in France'. In that book, he condemned French Revolution severely. He stated that the gradual development taking place

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in England was ideal. Prime Minister Pitt also became antagonistic to Revolution.

The rulers of Europe turned reactionaries after the end of Revolution. The decisions relating to Vienna Congress (1814-15) were taken after considering the facts that revolution should not break out again and French should not become a powerful nation. The history of Europe from 1815 to 1848 is known as "as Era of Reaction."

In short, it can be concluded that France and Europe underwent a great change after the end of French Revolution.

IMPORTANT QUESTIONS

1. Discuss the economic, social, political and intellectual causes which were responsible for the start of the French Revolution.
2. Discuss the achievements of the National Assembly.
3. Critically discuss the National Convention.
4. What were the immediate consequences of the French Revolution?
5. What were the circumstances under which the National Assembly was constituted?
6. Discuss in detail the Role of National Convention in France.

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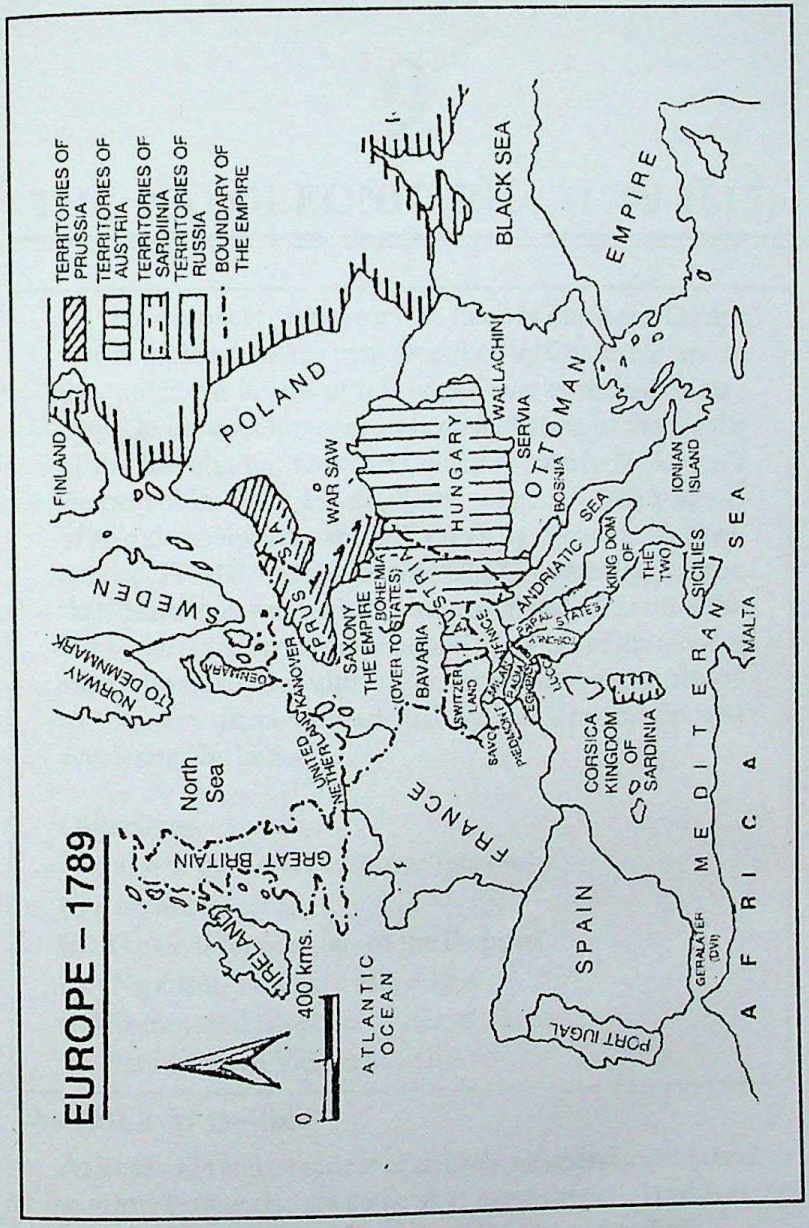

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9

THE NAPOLEONIC ERA (1799-1815)

For the next fIfteen years the fate of France and Europe was in the hands of the man described by Chateaubriand as the 'mightiest breath of life which ever animated human clay'. In his development and consoldiation of the results of the Revolution, there was much to justify Napoleon's claim to be its 'heir'. He also displayed many of the qualities of an old· fashioned war Lord. Louis Bergeron, in his book entitled, FRANCE UNDER NAPOLEON states the paradox that "Napoleon was both, behind and ahead of his time, the last of the enlightened despots, and a prophet of the modern state." Ironically, his ultimate downfall was very much due to the very forces unleashed by the Revolution and accelerated by himself.

Objectives

The aim of the unit is to throw light on-

(*i*) Rise of Napoleon

(*ii*) The civil foundations of the Empire I

(*iii*) Napoleon's military campaigns

(*iv*) Continental Blockade system & his fall

(*v*) Settlement of Vienna in 1815.

The 'Man of Destiny'

As a corsican and an officer of artillery, an unfashionable branch of the army, Napoleon was somewhat handicapped. However, he had qualities which compensated for his accent and calling.

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(*a*) **The Right Connections.** During the terror, his friendship with Robespierre's brother, together with his skilful use of artillery at Toulon in September 1793 helped him to the rank of Brigadier. His cool head during the Vende Miarie revolt and friendship with Barras carried him to the next level. Marriage to Barra's Ex-Mistress, Josephine de Beaucharnais in October 1796 put him into the centre of faishonable circles, and got him the command of 30,000 ragged men of the Army of Italy.

(*b*) **Image Consciousness.** Napoleon had a great flair for publicity. He published battle reports and ORDERS DE JOUR attracted popular attention. He, once remarked of propaganda that 'moral force wins more victories than mere numbers'. He was an excellent actor who could appeal to the deepest loyalities of his soldiers. He used to say:

"The military are a free masonry and I am their grand master."

(*c*) **Military Ability.** He inherited from the Revolution a professional officer corps, a supply of veterans and systems of recruitment, tactics and formations. His main contribution to development was the self contained army corps. His ability consisted of an exmphasis on logistical planning, brilliant improvisation when necessary and the most flexible use of the new conscript armies, "living off the land," as they moved. He was a consolidator rather than an innovator. He was also fortunate in having so many able subordinates, although the fact that he did not allow them to use their initiative enough would cost him dearly in the end.

(*d*) **Ruthlessness.** Napoleon was capable of humane gestures, but they never came between him and his ambition. He had little concern for the casualty rates of 30-40 per cent which resulted from the tactics of TOUJOURS L'ATTAQUE. After the carnage of one battle he once remarked 'One Paris night will replace them all'. He also deserted two armies in his life, one in Egypt in 1799 and one in Russia in 1812.

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Napoleon

Napoleon was also incredibly lucky. Not only did he slip past a couple of roving British frigates on his way back from his Egyptian disaster, he also happened to be the best man on hand when **Sieyes** was looking for some way of linking the army and the political system and, in particular, a popular military hero as a 'front' or a 'sword'. Not a man often given to making mistakes, Sieyes made one now. He choose Napoleon from a short list of three potentials.

Initially Sieyes produced a Constitution in the cynical belief that 'authority must come from above and confidence from below.' A complex system of indirect elections would produce lists from which an unelected Senate would choose the legislators and two Consuls, one for foreign and one for internal affairs. From this basis, Napoleon manipulated his way towards sole, unlimited executive power.

(*a*) **First Consul (February 1800).** First of all, he got Sieyes to agree to one of the Consuls being in office for four years and having considerable powers over appointment of officials and the initiation of legislation. He used these powers to restructure the police, departmental, local government and criminal courts system so that he could control them in his own interests. The principle of election of officials was discarded even for local mayors.

(*b*) **Consul For Life (May 1802).** Napoleon's personal standing enhanced by the military victories of 1800 and the Treaty of Lune ville, he conducted purges of the legislature, the army officer corps and surviving Jacobins. Then, with the rejoicing at the peace of Amiene in the background, he converted his office into a lifetime tenure and amended the constitution to give himself virtually dictatorial powers over the electoral and legislative systems. A plebiscite of 3:2 million votes to 8,000 ratified the extension of his term of office.

(*c*) **Emperor of the French (May 1804).** In 1803, war broke out with Britain again and a plot by the royalist Georges Cadoudal to Kidnap Napoleon with the assistance of British agents was revealed. This was an excuse for another plurge

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of royalists and Jacobins and the Senate also offered Napoleon the status of hereditary emperor in the interests of National stability. In December 1804, he crowned himself at Notre Dame, in the presence of Pope Pius VII, by an overwhelming vote of 5,372,329 to 2,569.

THE CIVIL FOUNDATIONS OF THE EMPIRE OR CIVIL REFORMS

Largely, with the advice of his Council of State, a non-political body of experts, Napoleon introduced significant reforms which built upon the Revolution to some extent. However, the emphasis was very much upon executive rule from above, management through an elite and the restoration of order rather than popular sovereign ty.

(A) Central, Departmental and Local Government

The key principles were uniformity, devolution of authority from above and a well-established hierarchy of status, command and reward.

1. The constitution of year VIII affirmed rights of property and individual liberty. However, in reality, there was little scope for democratic accountability.
   — A system of indirect 'selection by tenths' filtered out real democracy and favoured an elite of Notable. The Constitution of year X increased the 'filtering up' process and introduced a property qualification for public election.
   — There was a separation of powers between an advisory Tribunate, a corps legislative with legislative but not debating powers and a Senate with constitutional amendment powers. The membership of the first two bodies was selected by the Senate whose members were, in turn, largely chosen by a combination of nomination by the first consul and co-option.
2. The 'little emperors' governed at Regional and Local level. Prefects governed 98 departments created in 1800. They had considerable powers but were appointed by the First consul.

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— At local level, there were 402 'arrondisements' sub divided into cantons. All of the mayors, deputies and police commissionaries were appointed by the first consul.

(B) Financial And Economic Management

One of the worst features of the Revolutionary regimes was fiscal and monetary policy. In fact, the directory had already started to take this in hand, but Napoleon built upon their efforts to great effect.

1. **Reorganisation of taxation and Tax collection.** The main direct taxes continued to be on land and income taxes but by 1813, 71% of state revenue came from indirect taxes and excise duties. These included a tax on salt from 1806 and a state monopoly of tobacco from 1810 and a whole range of consumer duties from 1804. The system of collection and accountability was considerably improved. However, even with the increase in taxation and improved collection, military expenses resulted in a permanent deficit which was balanced by means of loot levies and indemnities from conquired' states.
2. **Financial reforms included:**
   — the establishment of a sound bi-metallic currency from 1803, and the so called FRANC DE GERMINAL.
   — the establishment of the Bank of France in 1800. It was given a monopoly of Note issue in 1802.
3. **Labour and Prices Controls.** Napoleon's ideas on economics were rather old fashioned anyhow, but in the later war years, he turned more and more to market restrictions. He once considered restoring the guilds. The ban on trade unions remained and passbooks were introduced to limit workers freedom of movement. The export of corn was firmly restricted and maximum prices for bread and flour were introduced in 1812. By then, however, he was under serious military challenge, and his luck with the weather and harvests had come to an end in 1811. He was

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well aware that hunger was a greater threat than the desire for liberty.

(C) Legal and Educational Reforms

1. **The code Napoleon.** The Civil Code completed in 1804, was a recapitulation of 36 laws passed between 1801-03. It was followed by criminal, Penal and Commercial codes and Codes of Civil and Criminal procedure. The civil code replaced the 360 local codes of the Ancient Regime.

   — It guaranteed equality, property rights and the rights of the citizen and also the Revolutionary principle of 'partage' or the sub-division of estates between male and heirs. It gave legal title to the earlier sales of emigre and Church, property.

   — It reflected Napoleon's conservative and authoritarian views. The old paternal authority within the family was restored and women's rights were circumscribed (Napoleon had once remarked that women should stick to knitting). Published in a small compact edition in 1810, it became a model for legal rationalisation in many other states of Europe.

2. The establishment of the system of Lycee's also reflected the emphasis on elitism and support for authority. These selective secondary schools were designed to train the future military and civil leaders of France. A third of the scholarships were reserved for the sons of soldiers and civil servants. The curriculum in secondary education was standardised by, the introduction of the 'baccalaureate' in 1809. Equally, the establishment of the regulatory University of France in 1808 represented control of post secondary education.

Napoleon had little interest in the education of the poor or of women.

(D) The Concordat

Napoleon was broad-minded about religion. However, he realised the value of organised religion in maintaining social order and said

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"The people must have a religion and that religion must be in the hands of the government."

The Church and priests were severely condemned during the Revolution. National Assembly seized the Church property. Revolutionaries tried to convert the Cathedrals into logic-homes. Great pain were taken to weaken the power of the Church. All these steps made the majority of French Catholics dissatisfied. Napoleon was aware of the massive influence of Pope over the majority of people in the state. He once said, "People will say that I favour Papacy. I am not like that I am a Muslim in Egypt and a Roman Catholic in France." He was neutral in the matter of religion, but he wanted to' use religion as a tool for strengthening his political ends.

Consequently, he settled a religious compromise with **Pope in 1802** which was known as **'Concord'**. Thus,

- Roman Catholicism was reorganised, but only as the religion of the vast majority of French citizens,
- Possession of former Church lands was guaranteed to purchasers.
- The state was to be responsible for the payment of Clerical stipends.
- Bishops were to take an oath of to the state before they could take up their posts.

In this way, Napoleon managed to reconcile Catholics to the regime and seriously weaken the royalist cause. On the other hand, his attempt to control the Church through 'Prefects in Purple' and 'Mayors in black' was not successful. The bishops sided with the Pope when Rome was annexed in 1809 and he became a French prisoner and they refused to agree to the possibility of investiture by French metropolitans. In the long term, the hierarchy became strongly ULTRAM0 NTANIST, looking towards the Vatican for leadership in matters of policy even though this could involve conflict with the views of the French Civil authorities.

(E) Public Works

1. **Promotion by Merit** was especially marked in the army. For instance, a study of the officers of company grade,

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appointed in 1800 and still in service in 1814 demonstrated that 5.5 per cent were nobles, 22.1 per cent were the sons of commoner landowners and the rest were from bourgeois or rural family backgrounds. The vast bulk of imperial generals were from bourgeois families.

2. **The Creation of Titles and Honours.** In 1802, Napoleon established the order of the Legion of Honour. By 1814, it had 32,000 members, of whom 95 per cent were soldiers. In 1804 and 1806, he established princedoms and grand fiefs but the full panoply of barons and chevaliers came in 1808. Titles were used to reward military and civilian service. Of the new nobility, only 22.5 per cent were from the old.

3. **Tenure of Purchased 'emigre' and Church lands** was confirmed and to this were added donations of lands and rents from the conquered territories to support the newly ennobled groups.

   It has been estimated that a total of 75,000 notables made up this new elite.

4. **Patronage of Art** State palaces were restored and enlarged. Under Bonaparte, St. Clound, Fountainbleau, etc. came to rank with the majesty of versailles. The city of Paris was beautified. These were adorned with precious works, which he had brought from Italy, Spain or Netherlands as booty.

5. Moreover, a large number of highways, bridges, canals, etc. were constructed. Old roads were repaired. Two fine Alpine roads brought Paris in touch with Turin, Milan, Rome and Naples.

6. **Large Marshy lands** were brought under cultivation and as such, a period of general prosperity followed.

One of the greatest general of the world, Napoleon was also a great administrator. From 1799 to 1804, he centralised and consolidated his power. Although Napoleon re-established the institution of monarchy, yet, he based his administration on the revolutionary theories of equality of all men.

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FOREIGN POLICY OF NAPOLEON AS THE FIRST CONSUL

As soon as Napoleon took the office of the first Consul, he wanted to crush the second coalition and approached the kings of some countries like Austria, England and Russia. Soon, the Czar of Russia became a friend of Napoleon. In 1801, Treaty of Luneville between Austria and France was struck, thus, once again, leaving Great Britain .all alone.

The Renewal of War (1803-07)

Both Britain and Napoleon saw the peace of Amiens as a mere truce. Napoleon remarked, "In the existing situation every treaty of peace means no more to me than a brief armistice."

Both sides infringed the terms of the agreement, although Britain finally broke it by refusing to surrender Malta.

Military Campaigns of Emperor

Napoleon now, embarked on a new stage of colonial expansion, he had purchased Louisiana from Spain, sent an expedition to San Domingo and even threatened to invade India and Egypt.

1. **War with Britain.** The war between two colonial powers, Britain & France, thus, broke out. In which the British admiral Nelson, though lost life, but won the great victory over combined French and Spanish fleets of Cape Trafalgar on Oct, 21, 1805.
2. **Defeat of Austro-Russian Forces.** The IIIrd coalition against France, which took place between April and August 1805, consisted of England, Austria, Russia, Sweden and Naples, Nare.

   On Aug. 24, 1805, Napoleon alongwith 1,90,000 troopers of his Grand army routed the joint Austro-Russian forces, AUSTERLITZ or the Battle of three Emperors was Napoleon's masterpiece.

   Significance. Treaty of Pressburg (Dec. 1805) was signed with Austria, whereby Austria lost all her Italian territories. She was so badly defeated that she had become a second

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class power. Thereby, now Napoleon placed on throne his brothers and Kinsmen, e.g. Joseph Bonaparte became the King of Naples.

Confederation of the Rhine. The Treaty of Pressburg was in fact, a declaration that the Holy Roman Empire existed no-longer; In fact, Francis-II, the emperor of Austria gave up the title of the emperor of the Holy Roman Empire. Napoleon, now, consisted 16 states under French protection and called it a Confederation of Rhine.

3. **War with Prussia, 1806.** In Feb. 1806, Frederick William of Prussia was forced to close his ports to England. But Prussia had no quarrel with England and the prospect of war with England, made relations with Napoleon worse. Moreover, the formation of the confederation of Rhine in July under Napoleon had deprived Prussia of playing the leading role in Germany.

   Prussia didn't receive any help from Russia or England and hence, in Oct. 1806 was defeated.

4. **War Against Russia, 1806.** Two battles were conducted against Russia; first in Feb. 1807 and another in June 1807, when the Russians were defeated. The czar of Russia, Alexander I also sued for peace and Treaty of Tilsit was signed in 1807.

   Diplomatic Move of Napoleon I. Napoleon I treated Czar Alexander of Russia with great respect and honour and didn't make any territorial demands on him. In fact, he even encouraged him to attack Turkey & Finland.

   By allowing a free hand to him against Sweden and Turkey, he wanted to create ill feelings between Russia and great Britain, because Britain was not going to tolerate Russian expansion in the South at the cost of Turkey.

   Significance :

   (*a*) Napoleon had become the master of Europe in 1807, as Austria and Prussia were humbled and Czar of Russia had become an ally by that time.

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(*b*) There was, thus, the collapse of the third coalition and great Britain was left all alone.

5. **Peninsular War, 1808-1814:** Portugal had refused to support Napoleon's Continental System. Thus, Napoleon with the support of Charles IV of Spain, invaded Portugal. It was not liked by Crown Prince and son of Charles IV. Consequently, at the demand of his people, Charles IV left his throne in the favour of his son, Ferdinand.

   This change was not liked by Napoleon and hence, after inviting the father-son duo to a conference at BAYONNE on French territory, imprisoned them. Afterwards, placed his own brother Joseph Bonaparte on the throne of Spain in 1808.

   This was followed by rise of nationalism in Spain, mainly against Napoleon.

   The Spanish revolt had inspired the people in Austria and Prusia as well.

6. **War With Austria, 1809.** Austria, when revolted against the Continental System, had to face attack by Napoleon Army. Austrian forces gave full resistance but suffered defeat and had to sue for peace. Heavy War Indemnity was imposed on Austria. Also, Austria had agreed to adhere to the Napoleon's Continental System.

7. **The Russian Campaign, 1812.** Napoleon wanted a heir to the throne and was eager to marry an Austrian Princess and so, in 1812, he divorced Josephine and married Marie Louis, daughter of Emperor Francis I. The, Czar of Russia didn't approve of Napoleon's marriage.

   Moreover, the Czar had regarded the creation of the Grand Duchy of Warsaw as "thorn in his side." Besides, the whole economy of Russia following Continental System, whereby Napoleon did not allow the expert of Russian in to Great Britain.

   War Against Russia and Russian Tactics. Thus, Napoleon I launched an attack on Russia. When

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Napoleon's army entered Moscow in September, the Russians had destroyed all food. The city wore a deserted look. Napoleon's problems were great and he tried to negotiate peace but Alexander, under the influence of Prussian Minister, Stein didn't respond.

Retreat Became a Rout. So, Napoleon had no alternative but to order a general retreat. On the way back, Napoleon and his armies crossed the river Niemen in Dec. 1812. But the French armies, for the first time, suffered so miserably. It is aptly said,"The retreat became a rout". Consequently, Napoleon's, prestige was lowered in the world, particularly in Europe.

War of Liberation, 1813. Great Britain raised the fourth coalition in 1813.

She was joined by Russia and Prussia. After the rejection by Napoleon of Metternich's (Austrian chancellor's) offer, Austria also joined the coalition.

8. **Battle of Leipzing, 1813.** The joint forces of the Allies ultimately, defeated Napoleon in the "Battle of the Nations". Napoleon fled to France.

Results:

(*a*) There was the complete break-up of Napoleonic Empire.

(*b*) Confederation of the Rhine and the Kingdom of Westphalia collapsed.

(*c*) Holland, Denmark and Italian provinces rose in revolt.

9. **ALLIED INVASION OF FRANCE, 1814.** The Allies signed the treaty of Chaumont whereby, they pledged not to make peace individually with Napolean.

The joint forces of Britain, Prussia, Austria and Sweden attacked France and defeated Napolean I.

Result

(*a*) Senate deposed Napolean who retired to Elba in Apr. 1814 and Louis XVIII, brother of the unfortlinate king, Louis XVI was restored to his ancestral throne.

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(*b*) Treaty of Fountain Bleau was signed by Napolean himself in 1814, whereby he renounced his claim and that of his decendants to the throne of France.

(*c*) First Treaty of Paris was undertaken in 1814. It was little liberal in nature as no war indemnity was imposed on France and, France was asked not to surrender the treasures of Art which Napolean had brought from Italy and other places.

But, French boundaries were reduced to what they were in 1792.

The 100 Days

While the Congress of Vienna was still in session, Napolean escaped from Elba. Louis XVII fled to England onhearing of his landing. Once again, Napolean was emperor of France.

CONTINENTAL SYSTEM OF NAPOLEAN, 1806-07

In sheer contempt, Napolean called the English, "a nation of shopkeepers" which had become rich on account of her trade and the Industrial Revolution. Therefore, he decided to wage an economic war against Great Britain and persuaded his allies to accept the "Continental System."

Secondly, he had got convinced that England cannot be conquered through sea route.

STAGES IN THE COMMERCIAL WAR

1. Berlin Decrees (Nov. 1806). After the Prussian defeat at Jena, Napolean entered Berlin and declared,

(*a*) General blockade of the British Isles and

(*b*) also closed the European ports to British shipping so that British goods might not be sold in European markets.

2. BRITISH REACTION "ORDERS IN COUNCIL"

(*a*) All ships trading with France and her allies would be seized.

(*b*) Neutral ships must touch British ports before going to the continent.

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3. MILAN DECREES: In 1807, Napolean retaliated more severely by announcing that even neutral ships coming from British colonies would be seized.

4. FOUNTAIN BLEAU DECREES, 1810: Napolean allowed the burning of British goods if they had found their way into European parts.

Results of Economic Warfare

(1) The British trade was indeed hit very adversely.

(2) Similarly, France had not received any foreign goods.

(3) Moreover, Great Britain got herself involved in a war with neutral powers, particularly with Denmark. The British Navy defeated the Danish fleet at Copenhagen, before it could fall into French hands.

(4) There was scarcity of food in Europe; and subsequently rise in the prices of the goods. The smuggling of the British goods had become common and this defeated the purpose of the Continental system.

Defiance of the Continental System

Faced with the shortage of foodstuffs, several countries refused to adhere to the Continental System.

First of all, Portugal revolted against Napoleans' system, then, Spain and Russia followed the suit.

BATTLE OF WATERLOO, 1815. Napolean again raised the army, but the allied forces were too strong for him. Hence on 21 June, he fled to Paris and abdicated the throne in favour of his son, Napolean II (the king of Rome) and later surrendered himself to Captain Maitland of the British warship, Bellerophon.

Napolean was exiled to St. Helena, where he died in 1821.

Result:

(*a*) In the second treaty of Paris (1815), French boundaries were reduced to what they were in 1790.

(*b*) Heavy indemnity of £ 28,000,000 imposed.

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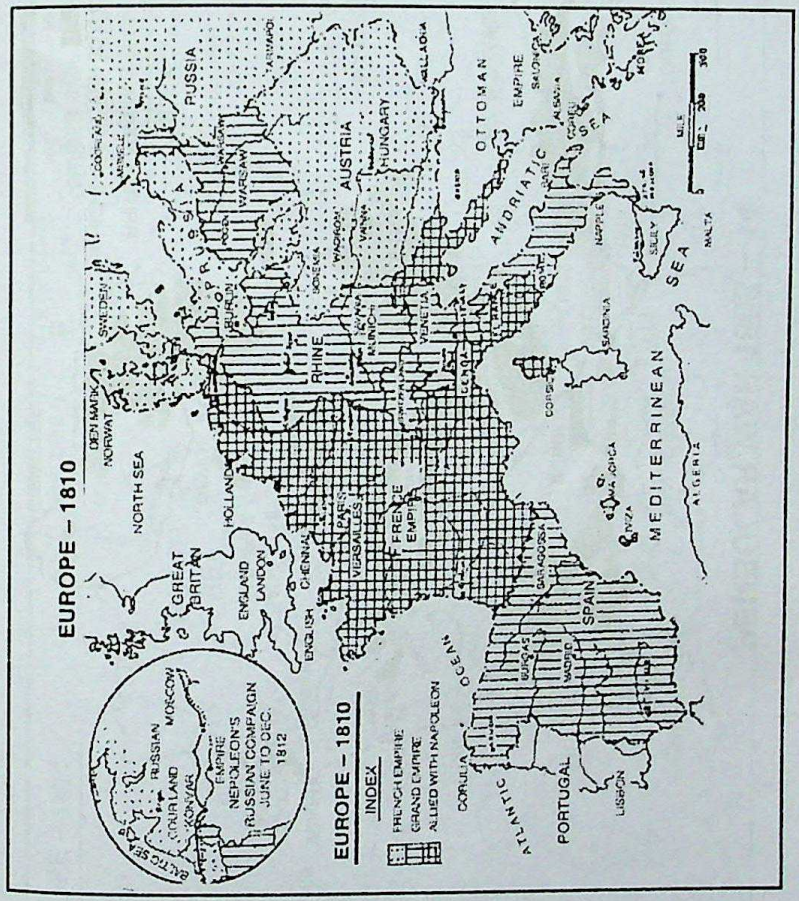
(*c*) All treasures of Art to be surrendered to the countries to which they belonged.

(*d*) Louis XVIII was called back to the throne as a Constitutional ruler.

(*e*) Principles of the Revolution had after all won over absolutism.



Significance

British could enforce the 'Orders in Council' strictly whereas the French couldn't blockade successfully the British Isles.

Besides Napolean had to declare war against his own allies like Portugal, Russia, Spain.

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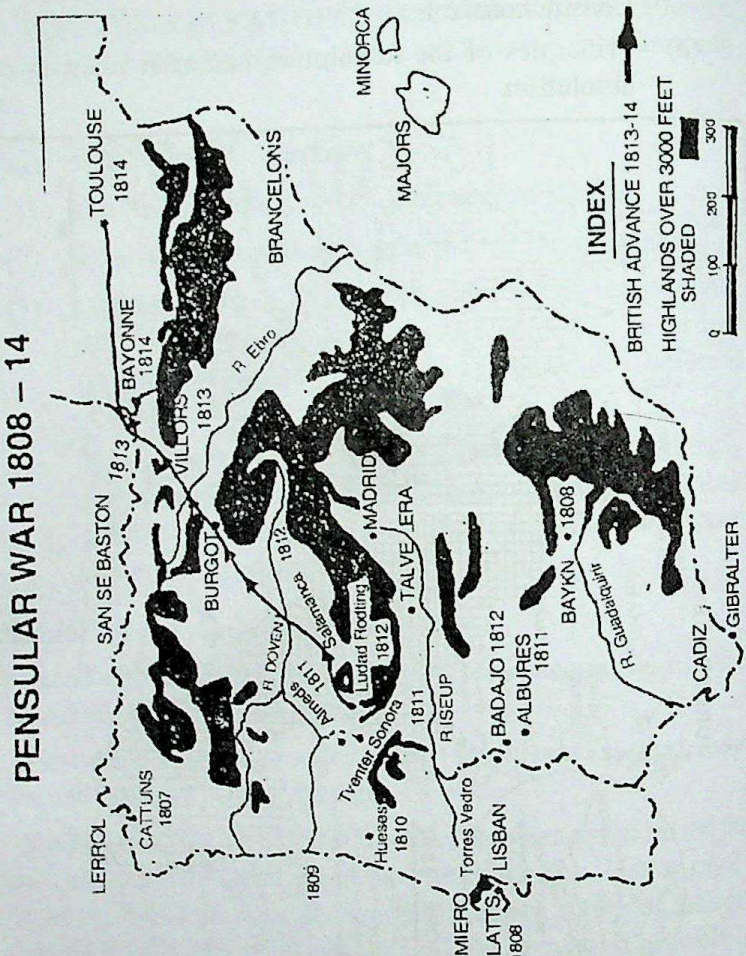

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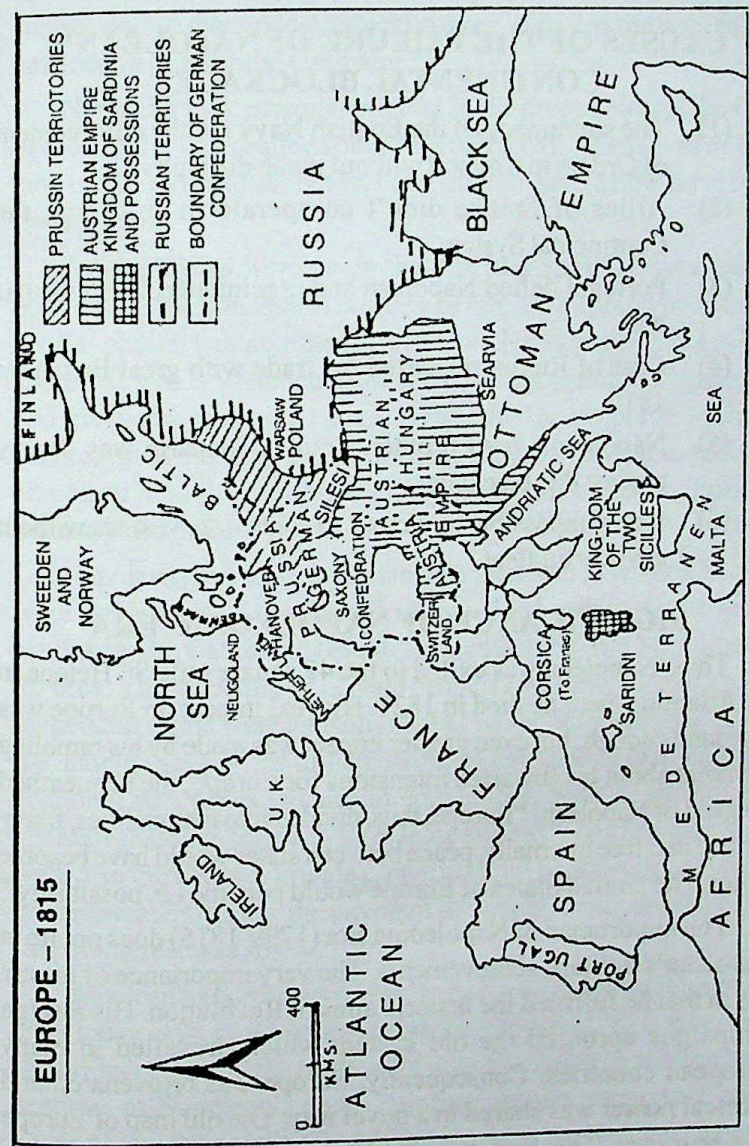

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This had made Napolean very unpopular Madelin has rightly remarked, "The Continental System of Napolean was the principal tragedy in the drama of his fall."

CAUSES OF THE FAILURE OF NAPOLEAN'S CONTINENTAL BLOCKADE

(1) The supremacy of the English Navy led the enforcement of Orders in Council without much difficulty.

(2) Allies of France didn't co-operate in enforcing the Continental System.

(3) Portugal defied Napolean and precipitated the Penisular war.

(4) Czar of Russia re-started his trade with great Britain in 1810.

(5) Napoleon's own brother, Louis Bonaparte was deadly against this blockade.

(6) It was impossible for France to control the vast sea without a powerful fleet.

SIGNIFICANCE OF NAPOLEONIC ERA

Thus, Napolean was exiled to the 47 square mile St. Helena in the Atlantic where he died in 1821. His real impact on Europe was profound enough, but even greater impact was made by his rambling memoirs about his thwarted intensions for Europe, the bequeathed 'Legend of Napolean' "Europe, thus, divided into nationalities, freely formed and free internally, peace between states would have become easier. The United States of Europe would become i.e. possibility."

The importance of Napoleonic Era (1799-1815) does not lie in Napolean's military achievements. The very importance of his era lies in that he fulfilled the historic aims of Revolution. His foreign campaigns uprooted the old system which prevailed in many European countries. Consequently, Europe was rejuvenated and political power was shared in a novel way. The old map of Europe was redrawn. The feelings of liberty, equality and fraternity blossomed spontaneously in the peoples of those countries where the French troops reached.

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The most invaluable thing Napolean gave to Europe was the spirit of nationalism. He was the first person who drew the line of real demarcation for the states of Italy and Germany in place of simply giving them geographical names. It paved the way for the unification of Italy and Germany.

Napolean took personal interest in the preparation of the Code of laws and it was drafted according to his will. These was nothing new in the code of law, but its presentation gave a new form to the French Laws.

Arrangements were made that the jury should hear a case in open court. The principle of equality before law as propogated during the Revolution was accepted. Thus, feudal laws and privileges were abolished. The law relating to the right of primogeniture was annulled and every son was given equal right over the property. Marriage was accepted as a holy and permanent bond. According to the code, Napolean held the family as a holy unit. Father was assigned the highest place in family.

Napolean gave more importance to men than to women. Women were completely subordinated to their husbands. Despite strong protest by the Catholics, Napolean acceded to Civil Marriage and divorce. The principle of private property was recognized and the ownership rights were consolidated as never before. Farmers were the staunch supporters of Napoleon. In the code of law, capitalist economy was protected and in conjunction with it, various sub-clauses relating to contract, loan, lease and stock holding companies were also introduced. Private property could be appropriated by the government only after the payment of suitable compensation. The rate of interest was fixed.

Napolean's code of law proved to be his permanent achievement. Even today, at the time of solemnizing the recognised "Civil Marriage", the bridegroom and the bride have to take an oath according to the sections of Napolean's code. Pointing out the importance of the Code of law, Napolean himself once said at St. Helena, "My real glory does not lie in the victories in forty wars, my code of laws is the only thing which will prove of eternal and permanent value."

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SETTLEMENT OF VIENNA, 1815

The Congress of Vienna (from Sept. 1814 to June 1815) was one of the most important diplomatic gatherings in the history of Europe. A congress of European diplomats was summoned to meet at Vienna, the Austrian capital in order to give peace to a tired and timid generation. Actually, the overthrow of Napolean had brought with it a badly mutilated political map of Europe.

Thus, the Congress of Vienna met to do the difficult task of the reconstruction of Europe.

"CONGRESS WAS A PAGEANT"

As the congress was convened in the capital of Austria, Francis I spent £ 8,00,000 on the entertainment of the guests. The representatives indulged in eating and drinking to celebrate their deliverance from the tyranny of Napoleon.

Leading Participants of the Congress. All big and small countries of Europe, except Turkey were invited. Important personalities, who attended the congress included:

(1) Czar Alexander I of Russia

(2) Emperor Francis I of Austria and its able chancellor, Metternich;

(3) King Frederick William III of Prussia

(4) Lord Castlereagh and the Duke of Wellington of Great Britain

(5) Talleyrand of France.

Aims of the Congress:

(1) To re-shape the political map of Europe.

(2) To secure permanent peace in Europe. The congress aimed at suppressing all revolutionary movements.

(3) To distribute the spoils of war among the allies.

PROBLEMS BEFORE CONGRESS

The problems which lay before the Congress of Vienna were :

(1) What type of future government should France have?

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(2) What kind of punishment be given to France for causing so much of strife, bloodshed and disturbance in the whole of Europe for the last 25 years?

(3) The construction of Europe was the prime task which lay before the Congress as boundaries of old states like Austria, Prussia and Russia had been altered several times. Similarly, over 200 petty states in Germany had been abolished and Holy Roman Empire simply been abolished.

(4) The Congress at Vienna had to decide whether to restore the old princes and dynastic Emperors to their old states. or

(5) It was the the time for the Congress to decide the role and position of the Church, the Pope and the Clergy.

THE PRINCIPLES OF CONGRESS

The Vienna Settlement was based on the following Principles:

1. **Principle of Legitimacy.** Metternich's aim was to restore as far as possible the 'rightful' rulers to their old states. This idea was given by Talleyrand who, thereby saved France for the Bourbons. Also, the House of Orange was restored in Holland. The House of Savoy was restored in Piedmont and Sardinia. The Hapsburg was restored in Austria. The Pope was also restored with all his possessions in Italy.

2. **The Principle of Compensation.** The real object of the congress was to divide among the conquerors the spoils of the conquered. Therefore, the Vienna Settlement adopted the Principle of Compensation. Accordingly the territorial settlement was made as follows:

   (*a*) **Russia.** She received central Poland, Finland and also, some Turkish territories.

   (*b*) **Prussia.** She was given Western Pomerania (taken from Sweden), part of Saxony, and valuable Rhenish provinces.

   (*c*) **Austria.** Austria got Lambardy and Venetia in Italy. The members of the Hapsburg family were put on the thrones of Tuscany, Parna and Modena.

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(*d*) **Great Britain.** Britain acquired Isle of France, Malta, Mauritius, Tobago, and the Cape of Good Hope. During the Napoleonic war, Great Britain had captured the important Dutch colonies, Ceylon, South Africa and Guiana. These colonies were confirmed to her.

3. **The Principle against future French Aggression.** France was permitted to retain her natural frontiers. But the fear of future French Aggression always loomed large. So, the formidable state of Prussia was created in the east of France as a barrier against French aggression, whereas Holland received Belgium and the House of Orange was restored to United Kingdom of Netherlands. Thus, a strong buffer state in the North-East of France was established. And there was enlarged kingdom of Sardinia in the South. Thus, France was practically hemmed in.

4. **Additional works** of the **congress.**

   (*a*) Great Britain had already abolished slave trade in 1807. Under pressure, various countries also agreed in principle to abolish the **slave trade.**

   (*b*) Rules and Regulations regarding the **free navigation** of international rivers were also adopted.

ANALYSIS

- The representatives of almost all the countries were steeped in selfishness. The boundaries of the states were reduced and extended at the dinners and at dancing floors.
- Secondly there was no **provision of voting** and the presentation of the resolution.
- Many instances can be cited where the principle of legitimacy was ignored. As many of the old Gerrhan princes were not restored nor were the republics of Venice and Genoa.
- The Principle of Nationality was also ignored. The national aspiration of the Belgians, Norwegians, Poles, Italians and Germans were crushed e.g. A catholic Belgium was annexed to a Protestant Holland (cultural differences erupted).

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The seeds of discontent were there only. The next 50 years saw a good deal of strife and bloodshed to undo its unjust work.

CONSEQUENCES OF THE SETTLEMENT

1. **The Territorial Settlement Proved Short-lived**
   (*a*) The union of Holland and Belgium lasted about 50 years.
   (*b*) The Italian and German settlements survived about fifty years.
   (*c*) The Union of Russia and Finland was dissolved in 1917.
   (*d*) The Union of Sweden and Norway lasted till 1905.
   (*e*) The German Confederation was destroyed by Bismarck.
   (*f*) The settlement of Italy was completely upset by Cavour, the Sardinia statesman.
2. **Indifference to Liberalism.** The Vienna Congress also belied the hopes of the liberals. The hopes of unity and liberal government were turned down in Italy and Germany. Even in Spain and Naples where Bourbons had been restored were subjected to severe repression. Whenever Liberalism raised its head, it was crushed.
3. **The Principle of Legitimacy was Hypocritical.** The principle of legitimacy was not followed consistently as regards the settlement of Germany. The Holy Roman Empire was not revived. Instead a loose German Confederation of 38 states was established. There was to be a Diet at Frankfurt which was to consist of delegates from the various sovereign states of Germany.
4. **Austria Became Leader of Europe.** The leadership of new Europe passed to Austria from France. She dominated both Germany and Italy.
5. **Republics were no Longer Fashionable.** Even all kings were not accommodated with benefits. The dethroned king of Sweden, GUSTAVUS IV clained in vain his restoration.

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6. **Rise of Nationalism.** The reactionary monarchs and diplomats of Vienna, however, could not control the overflow of nationalism and ultimately it was successful in Greece, Italy, Germany and Rumania.
7. **Peace to the People of Europe.** Europe was war-weary. It longed for peace. The congress of Vienna provided a real foundation on which later Europe was to build; and it preserved forty years of international stability. It was not a mean achievement.
8. **Birth of the concert of Europe.** The Allies who had defeated France, formed Quadruple Alliance against their common enemy i.e. France. Thus, the congress of Vienna aroused a desire for greater international security. Thus, the autocrats, who were the masters of the Europe, gave practical shape to the idea of the concert of Europe. Thus, for settling international disputes, a table Conference was preferred to a battle field.
9. **Formation of the Holy Alliance.** Czar Alexander wanted a settlement on the basis of Christian religion i.e. All princes were brothers and the subjects their children; all Christian nations were one family.

So, under this inspiration, Russia, Austria and Prussia organised themselves into a Holy Alliance. The main objects of Holy Alliance included-they should live according to the teachings of christianity in order to protect peace, religion and justice.

To please Alexander, Austria and Prussia accepted these high sounding principles, but they had no faith in them. Great Britain from the very beginning had given a cold shoulder to this proposal.

Thus, the work of the congress of Vienna were not altogether reactionary. It was the fore-runner of many international organisations which the world, later on, witnessed in the 19th and 20th centuries.

IMPORTANT QUESTIONS

1. Discuss the major causes which led to the rise of Napoleon I.

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2. Elaborate the achievements of Napoleon I as the first council.
3. Discuss the role of the Russian Muddle of the continental Blockade in the downfall of Napoleon.
4. Discuss the major causes and consequences of the settlement of 1815.

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10

THE REVOLUTIONS

Objectives

This units aims to discuss:

(*i*) Causes of the Revolution of 1830

(*ii*) Consequences of the Revolution of 1830

(*iii*) Causes of the Revolution of 1848

(*iv*) Consequences of the Revolution of 1848

(*v*) Features of the Industrial Revolution

(*vi*) Consequences of the Industrial Revolution.

THE REVOLUTION OF 1830

The absence of international wars in the period 1815-48 was compensated for and partly explained by, the high level of domestic disturbances. These were almost decennial spasms of revolution culminating in the general European outbreak in 1848. Since then, there have been very few instances of spontaneous revolutions in Europe.

From 1815 to 1830, Europe was ruled by those governments that were completely against any change and intended to maintain their autocracy in the field of society as well as administration.

According to the provisions of the congress of Vienna, the house of Bourbons was re-established in France, Louis XVIII was enthroned in France, who ruled upto 1824. After his death, his brother, Charles X succeeded as the ruler of France. He was later overthrown in 1830.

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CAUSES WHICH LED TO THE OUTBREAK OF REVOLUTION IN 1830

1. Re-establishment of the Bourbon Dynasty. Notwithstanding the fact that the maladministration and the autocratic rule of the bourbons was the main cause of the outbreak of famous Revolution in 1789, the allied, at Congress of Vienna had decided to establish the Bourbon dynasty, once again in France. People of France, naturally, were clamouring for change and better governance.

2. Defects of the Constitutional Charter. Lousis XVIII was a very clever and a diplomatic king. He, therefore, declared a constitutional Charter just after his accession in 1824. But, as a matter of fact, the charter had many short-comings.

(*a*) Only rich people could vote for the Parliament. In this way, the chamber of Deputies was not the representative of the countrymen in the true sense.

(*b*) The Chamber of Peers was formed on an illegal basis, a house of aristocrats as its members were nominated by the king for the whole life.

(*c*) The king, according to the charter, held supreme position.

(*d*) The Ministry was responsible to the king and not to the Parliament.

3. People of Different Hues Got Together. Except for the ultra Royalists, all the groups wanted to root out the Bourbon dynasty from France. Five political parties, namely, Ultra Royalist (against the declaration of the Constitutional Charter) Moderate Royalists (Supporters of Constitutional Monarchy), Liberals (Who wanted the charter to be more liberal), Group who wanted the king of France from the family of Napoleon Bonaparte and A group of people building up the grounds of Democracy all got together against the Bourbons.

4. Repressive Policies of Charles X. Charles X had followed the repressive policy—

(*a*) Restrictions on the press, writings and speech were imposed,

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(*b*) Made the Church important pillar. He formed a government, "of the priests, for the priests' and by the priests."

(*c*) Charles X spent about one billion Francs on giving compensation to the Nobles and clergy, whose properties were confiscated during the cause of revolution.

(*d*) He had, for three times, dissolved the chamber of Deputies i.e. from 1827 to 1830. He ordered for new elections in Sept. 1830.

5. July Ordinance. The repressive policy of Charles X had reached its climax, when he issued this most oppressive and repressive July Ordinance on July 26, 1830. By these ordinances, he suspended the liberty of the press, changed the electoral system to his favour reduced the number of voters and ordered new and fresh elections for September.

Event. Although the revolt was started by the journalists, soon the students, old soldiers, workmen and the followers of republican system also joined the revolutionary event.

Glorious Three Days. On July 27, 1830 the Crowd assembled in the streets of Paris and declared the tricolour as the true national flag of France. The fighting lingered,on for three days these days are known as Glorious Three Days in the history of France Charles X, realising the dangers inherent in the Revolution announced on July 30 to withdraw the July Ordinance.

But the population, now, didn't pay much heed. Sensing the danger, Charles X now fled to England with his family after renouncing the throne of France in favour of the Duke of Bordeaux, his grandson.

Consequences of July Revolution

The July Revolution of 1830 was rich in its consequences. Conservatives were alarmed and liberals took heart. The July Revolution was an expected affair. Ahead were the important consequences.

1. The July Revolution of 1830 was of great importance in the history of France.

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It brought about a change in the ruling dynasty. The Bourbons were replaced by the orleanists. Early in August 1830, Louis Philippine accepted the invitation of the Chamber of Deputies to become king of the French. He was from the Orleanist dynasty.

But the fact is, it resulted merely in the transfer of administration from one set of politicians to another.

2. The most momentous result of the Revolution was the triumph of the bourgeoisie. It was this class which had shaped the course of the Revolution of 1789. But they had felt again endangered by the privileged orders from 1815 to 1830. Those who brought about the final over though of the elder Bourbons received no adequate reward. They had the tricolour flag. Once more, but the rich bourgeoisie had the government. Cavaignac, the Republican leader, yielded to them.
3. The ghost of the divine right of king had disturbed and influenced the minds of Louis XVIII and Charles X. Now, it was all changed. The King was to rule by the will of the people and not by divine right.
4. The Revolution furthered the spirit of equality, liberty, secularisation of property, etc. The revolution had also led to the growth of the doctrine of the sovereignty of the people.
5. The principle of legitimacy which had played an important part in 1815 was rejected and that was why the Bourbons were replaced by the Orleanists.
7. The Ultra Royalist party, with its programmes disappeared.
8. The Charter of 1824 became the right of the nation and not the free gift of the king. The national Guard was formed to Maintain its charter.
8. The changes introduced into the Constitution were of minor importance.

The king was deprived of the power to issue ordinances in emergencies and the right of legislation was given to the chamber. But franchise was not adequately extended.

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9. Press restrictions were abolished. Catholicism ceased to be an established religion.

10. Metternich had rightly said, "When France catches cold Europe sneezes."

The suddenness and success of the July Revolution in France had sent an immediate tremor throughout Europe.

(*a*) Belgium rose in revolt against Holland (as per Vienna Settlement of 1815 Holland held Belgium). Their results bore ultimate fruits when the independence and mutuality of Belgium was guaranteed in 1839 by Holland as well as the Great Power, though at international Conference of 1831, France and Britain had recognised the independence of Belgium.

(*b*) In Germany also, especially in Hanoves, Saxony, Hesse-cassel, Bavaria, Baden and Writenburg, riots and demonstrations occurred. The rulers, thus, were forced to grant liberal Constitutions. Unfortunately, this victory proved temporary and Conservatism was back in 1835 in Germany.

(*c*) In Italy also, Papal states rose against Austria but Metternick was quick to suppress the outbreaks. But despite their immediate failure, the revolutions of 1830 gave birth to Italian movement.

(*d*) Moreover, the independence of Greece and the development of ZOLLVEREIN in Germany by 1834 were striking illustration of the changed scenario.

(*e*) In Britain, the demand for Liberal reform, was growing. In 1832, the first Reform Act was passed which increased the number of voters by giving the urban middle class the right to vote.

In short, in Germany, Italy and Poland, the forces of conservation triumphed over those of liberalism, while in France, Belgium, Switzerland, Portugal, Spain and Britain, liberalism triumphed.

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THE FEBRUARY REVOLUTION OF 1848

On 12 February, 1848, the liberal opposition to the conservative government of Guizot in France reduced the Governments majority to only 43 in the Chamber of Deputies, and forthwith proclaimed their intention to hold a banquet on 22 February, 1848 in Paris. 87 prominent deputies promised to attend. Though the government banned the meeting and deputies didn't come, the people, however met at the appointed place. The situation went out of control as riots broke out and National guard was called, but sided with the populace.

The king dismissed Guizot and appointed Mole to form the new government. On the evening of Feb. 23, when a mob from Paris attacked the ministry of Foreign Mfairs, where Guizot lived, troops fired upon the demonstrators which killed some 40 persons. This spelled the doom of the July monarchy of 1830. The following factors were responsible for this:

1. **Lack of Proper Support by Louis Phillippe.** As a result of the July Revolution of 1830, Louis Phillippe, the son of the Eaglite Orleans, ascended the throne. But his legal title to the throne was very weak. He had been invited to ascend the throne by legally dissolved Chamber of Deputies, which had no right to choose a king. Moreover, of that chamber of 430 members, only 219 voted for Louis Phillippe.
2. **Hostility of Various Political Parties.** Louis Phillippe's rule had many enemies from the very beginning. The legitimates also called cartists defended the rights of Charles X and his descendants. This party was numerically small but it had in the Duchess oEBerry. She conceived the idea of winning a throne for her son, the Duke of Bondeaux the legitimate king. Her standard of revolt was put down.
   - The BONAPARTISTS recalled the memories of the Napoleonice legend and looked with contempt upon a king whose foreign policy was weak.
   - The Republicans, led by people like LAFAYETTE often had become violent. They had formed secret societies,

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which by rigorous methods, were silenced for many years.

- The Republican party had large working class following and enjoyed support from many intellectuals: George Sand & Eugene Sue (novelists), Lamastine (Poet), and historians like Louis Blanc and Jules Michelet.

3. **The September Laws.** From 1835 to 1846 six different attempts to kill either king or any of his family member were discovered. This had made king to take harsh measures. Thereby, in September 1835, new set of laws was announced by the king where by, the censorship of the press was re-established. Moreover, it made the special courts and the Jury system more powerful. The September laws were basically designed to protect the king, the constitution and the fundamental principles of society from attack.

4. **Rise of Socialism.** During the bourgeoisie rule of Louis Phillippe, industries were encouraged and railways were constructed. But Industrial Revolution, when brought prosperity for the capital class, it had been the life of the labourers miserable. Naturally, they became the sworn enemies of Phillippe's regime.

   Such conditions provoked discussion and many writers began to preach new socialist ideas. St. Simon (1760-1825) was first to announce a socialist scheme for the reorganisation of the society. Louis Blanc's theories were largely adopted by workingmen. A Socialist Party was thus created. This Party threatened the existence of the monarchy. The ground was thus, prepared for a social revolution.

5. **The Unstable Ministers.** The Parliamentary history of France during the ten years from 1830 to 1840 was marked by instability, there were ten ministers within ten years. Thus, the unstable ministeries of Louis Phillippe failed to inspire people's faith in the parliamentary institutions.

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6. **The Reactionary Ministry of Guizot (1840-48).** In 1840, the king got in Guizot a man of his taste. Guizot was a staunch reactionary who refused to recognize that France needed liberal Governance. Corruption became an order of the day. The Ministry commanded a servile Parliament. Lamartine, a member of the Chamber of Deputies observed in 1847, "What have they done for the past seven years? Nothing, Nothing, Nothing. France is bored."
7. **Weak Foreign Policy.** Louis Phillippe's foreign policy was ineffective and inglorious. The party of conservatism headed by Casimir, Perier, Guizot and Duke of Broglic pursued a policy of peace. e.g. his attempt to exploit the Belgrian revolution to the advantage of France failed before the determined attitude of British foreign Minister, Palmerston.

In the crisis in the Near East in which Mehmet Ali, Pasha of Egypt declared war against Turkey, it was France only who had sided with Egypt .

From 1840 Guizot was specially anxious to make friends with Britain. Thus, these were the visits of the Queen of England and Prince Consort to France in 1843 and 1848, and of Louis Phillippe to England in 1844. But when in 1846, these took the matrimonial union between the crowns of France and Spain, European powers totally disliked it.

In 1847, Britain and France were opposed to each other on the question of Swiss federation. There Louis Phillippe sided with Roman Catholic and reactionary party, while Palmerston took the part of the liberals, who were protestants. The liberal Party emerged victorious and France was again on the losing side.

Thus, the foreign policy of France under Louis Phillippe was totally uninspiring.

Consequences of February Revolution in France

1. After the overthrow of Louis Phillippe, the second Republic of France was proclaimed on Feburary. 26, 1848.
2. The provisional Government consisted of Lamartine, the liberal Catholic Leader, Louis Black, the socialist leader,

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Albert, a workingman. The provisional Government declared the establishment of national workshops and ensured the well being of the working class.

3. By challenging the economic privilege of the owners of property, the events of 1848 led to the arrival of a new revolutionary class, the 'prolelariat'. In short, the revolution of 1848 hastened the proletarianism of the masses.

4. 1848 did for Europe what 1789 had done for France. The abolition of serfdom and of all checks on individual freedom enabled both worker and peasant to move about at will. This marked the beginning of the emigration of Europeans which was to change the face of the earth.

5. The legacy of the Revolution of 1848 was the assertion of the principle of sovereignty of the people against the sovereignty of the kings. But the Just act of the Revolution of 1848 in France was to abolish the property qualification and to proclaim universal suffrage. Only Hungary held out against universal suffrage until the 20th century.

6. **Effects in Europe.** Social upheaval overtook the countries situated in the east of the Rhine. The year 1848 was distinguished by revolutionary outbreaks in several countries of Europe. In Austria, Hungary, Italy, Germany and Bohemia popular risings took place against foreign rule and repressive policy of Metternich.

   Despite important differences, the risings merged into one great European upheaval and brought an end to the Metternich system which had prevailed since 1815.

7. **General Elections in France.** The general elections took place in April 1848 and the National Assembly met in May 1848. The provisional government resigned all its authority in the hands of the National Assembly. Till the election of the President of Republic in Dec. 1848, General Cavaignac was virtually the ruler of France. He was loyal to the Republic and tried to save it from the Bonapartists, Legitimists and Communists.

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8. **The Republican Constitution.** The Assembly framed a Republican Constitution in Oct. 1848. Elections were held under the constitution and Louis Napoleon was elected the President. On 2 Dec. 1852, Louis Napoleon was proclaimed Emperor as Napoleon III who ruled from 1852 to 1870.

THE INDUSTRIAL REVOLUTION

The birth place of Industrial revolution was England. The abundance of Capital, availability of cheap labour and peaceful political condition of England in the middle of the 18th century gave filip to the process of the Industrial Revolution in England. It influenced Belgium, France and the United states only after the fall of Napoleon in 1815. In Japan, it came towards the end of the 19th century. Moveover, the rate of growth and the character of the growth have not been uniform throughout the world.

FEATURES OF THE INDUSTRIAL REOLUTION

I. Inventions on Industry. Striking and revolutionary inventions were seen in the textile indusry.

(*a*) A Lancashire Weaver, JAMES HARGREAVES, invented a hand machine called a Jenny in 1767.

(*b*) John Kay in 1773 invented the flying shuttle.

(*c*) Richard Arkwright in 1769 further improved the process of spinning and invented another machine, spinning Frame.

(*d*) Another Weaver, SAMUEL CROMPTON combined the work of above mentioned two inventions into a 'Mule' capable of spinning the finest yarn.

(*e*) **Steam.** Finally the power, required for these large machines, at first horses, then water power, came to be supplied by the new agent, steam.

The result was that Great Britian became, by far, the largest cotton manufacturer in the world.

II. Coal, Iron And Steam. Coal and Iron were used in England long before the industrial revolution. But, in the second half of the

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18th century, new methods of smelting iron by means of coal instead of charocal were discovered.

ABRAHAM DARBYM, around 1750 found out how to use coal blast furnaces and then, Huntman discovered how to make better steel in coke furnances.

England, thus, became the lagest producer of pig iron in the world.

Steam Engine. It was the growth of coal-mining which brought the steam Engine. A blacksmith, NEWCOMEN, had earlier contrived an engine with a piston worked by steam, to pump out water from coal mines, but it was James Watt (1736-1819), in Glasgow, who had succeeded in improving Newcomen's engine to make the modern steam Engine.

III. The Revolution In Transportation.

(*a*) **Roads.** John Metcalfe, Thomas Telford and John Macadam made tremendous improvement in road making. This allowed the free use of wagons, and gave England by 1800 the best roads in Europe.

(*b*) **Railways.** By 1823 a locomotive factory was established at Newcastle. At the opening of the liverpool-Manchester Railways, the locomotive moved at an imposing speed of 30 miles an hour. Travelling and transportation of goods became cheaper.

(*c*) **Steam Boats.** Within few years, steamships were running from England to Ireland, Scotland & France.

IV. Other Inventions. Besides, great developments in the field of printing and paper making were made. The London Times in 1819 began to use the new iron printing press.

CONSEQUENCES OF THE INDUSTRIAL REVOLUTION

Following are the advantageous as well as disadvantageous aspects of Industrial Revolution:

1. **Increased Production.** As a result of the Industrial Revolution, a large variety of articles and goods began to

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be made in large quantities. There was a large output of textiles, iron and coal, machines of various types, agricultural implements, canned food, etc.

2. **Increased Trade.** Increased production of goods was primarily responsible for expansion of trade, both island and overseas.

3. **Improved Agriculture.** Some of the inventions included agricultural machines, mechanical ploughs, cultivators, drills, threshers, etc. All these machines reduced the labour and time of the farmers.

4. **Rise of the Capitalists.** Industrial Revolution brought abundance of wealth in Britain. The new wealth was amassed mostly by the capitalists (factory owners) of the new system.

5. **Improved Means of Transport and Communication.** The industrial centres were linked with business centres by sea, by road and by rail. The new highways, railways and steamboats not only carried goods safely and quickly from one part of the world to another, but at the same time provided comfortable travelling to the people. The medieval means of communication were now replaced by telegraph, wireless and alike modern methods.

6. **Rise of Banks and Banking Corporations.** The new industries required a large amount of capital. This was made available by the institution of banks. Just as banks came to the rescue of industry, they were equally helpful to commerce.

7. **Rise of the Factory Towns and Cities.** With the growth of industry, the population of Britain increased far more rapidly than before, the growing population followed the industries and thus, great towns and cities sprang up. By 1851, half of England population had become urban.

8. **Miserable Condition of the Factory Workers.** The capitalists employed the factory workers and supplied them with machines. All worked for long hours, often 14 hours

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day in the factory prisons. The situation was worse for women and children, as they were given lower wages than men for the same amount of work done.

Moreover, there was little attention towards the conditions under which the labourers worked. That is, health, sanitation, their means of entertainment were all ignored.

9. **Advent of the Doctrine of Laissez Faire.** The Industrial Revolution brought about the age of Individualism *i.e.* of Laissez faire. The propounder of this theory was the great economist of the times, ADAM SMITH His theory longed for non-intervention of the state in the economic lives of the people.

10. **Rise in the standard of Living.** With the Industrial Revolution, the social amenities increased manifold. The age of the iron and coal brought a good deal of facilities like gas for domestic purposes, running hot and cold water, more convenient and safer means of travelling and so on.

11. **Unemployment.** New Inventions were in the end to improve the lot of mankind, but with the advent of machines and the factory system, in the first years of the 19th century, unemployment increased and the purchasing power of the people fell.

12. **Luddite Riots.** Many faced starvation and in frustation, they took to violence. The Luddite riots, occurred in the years 1811 and 1812 (called so after MED LUDD, a villager, who was supposed to have broken some machines). These riots were soon severely dealt.

13. **Attempts at Redress.** When the Reformed Parliament failed to fulfill the hopes of the factory workers, they brought forward proposals for-further reform in a People's charter of 1838. Parliament did, however, concern itself with the conditions of labour and working class.

IMPORTANT QUESTIONS

1. Discuss the important causes and consequences of the Revolution of 1830.

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2. Discuss the major causes & consequences of the Revolution of 1848.
3. Industrial Revolution was a mixed blessing. Discuss the statement.
4. Define the terms :

   Socialism

   Economic Disparity Colonialism.

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11

THE UNIFICATION OF ITALY (1850-1871)

The glorious spirit of nationalism resulted in the unification of Germny and Italy. The balance of power in Europe was deeply affected by it, but it was Austria which was affected the most by this unification."

French Revolution and Napoleon's invasions had made great contribution to the development of the feelings of nationalism in Europe. Napoleon was the first person who replaced the geographical names of Italian and German states by actual dermarcation.

Objectives:

(*i*) This unit aim to discuss

(*ii*) The second French empire, (1852-70) and emperor Nepoleon III's foreign policy, and

(*iii*) The Unification of Italy.

THE UNIFICATION OF ITALY

Undoubtedly, the French Revolution occupies a remarkable position in the history of Italy. Italy could not register its entry into 'new epoch' very soon, but the French Revolution apprised her of the characteristies of the nineteenth century. After victory over Italy, Napoleon established a republican government in Italy and as an Emperor, he assimilated big and small states in three regions. The

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great contribution of France to Itlay was the abolition of feudal set up and revocation of restrictions on internal trade. Uniform laws were enforced in Italy. It was Napolean who reminded Italians of their glorious past. But patriotic feelings erupted in Italians only when Napoleon himself started exploiting Italy as a colony. Because of it, it is stated that Napoleon brought about nationalism in Italy. According to Morriot, "Napoleon was the first person who, first of all provided unity to Italy."

Prior to nineteenth century, there was no country known as Italy. Yet Italy was a complete unit from geographical and cultural points of view. Surrounded by seas on three sides, and the Alps mountain is the North, this Peninsula situated in the middle of South Europe, was totally safe. Because of the Vienna Treaty, Italy was again divided. In the North-West of Italy, there were regions of Lombardy and Venetia domineered by Austria. Parma, Modena and Tuscany were independent states, even so, they were dominated by Austria. In the middle, the pope possessed an independent state. In southern region, there were Naples and Sicily, where the Bourbon Dynasty reigned.

It may be reiterated that the Vienna Treaty (1815) was an irrational decision as far as the population, national, social and economic interests of Italy are concerned. Vienna Treaty was based on security of monarchy, restoration of the Pope and strategy against France. Split in this way, Italy was again domineered by monorchy, orthodox church and the elites. It lacked complete unity. Therefore, Austrian chancellor,Metternich stated that "Italy is only a geographical entity". Mazzini expressed his grief as Italy had no flag, and was insignificant among European countries and its different states had different currencies. Therefore, the citizens of Italy had to prove during the struggle for unification that Italy had an organised population, geographical boundaries and maintained historical conventions and a powerful cultural base.

HURDLES AGAINST THE UNIFICATIONOF ITALY

(*i*) The dominance of foreign reactionaries over Italy posed a great hurdle. Italy was dominated by Austria. Lobardy and Venetia were under her direct contract but Modena

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and Tuscany were governed by Austrian princes. The queen of Parma, Lousa was an Austrian princess.

(*ii*) Geographical location of Italy also posed obstractions. As a long but split country, Italy was roughly divided into three political units-North, Middle and South Italy.

(*iii*) The Pope was determined to hold his regin over his state, Rome. Besides, the Catholic Europe did not want to abolish the existence of Pope.

(*iv*) Politicians did not have a harmonious solution about the unification of Italy. Mazzini wanted the unification of Italy as a republic. Garibaldi also supported that idea.

(*v*) All Italian states followed their diverse traditions and customs. In the words of Metternich, "In Italy, there stood a state against a state, a city against a city, a family against other family and a Man against a Man."

(*vi*) After Napoleon's decline, the nobility and feudal lords tried to restore feudalism in Italy. The power of feudal barons lay in estates and political sovereignty.

In 1815, there was no trace of Industrial Revolution in Italy. Italians were unaware of modern system of production and transport. Therefore, land was still a valuable asset in Italy and it was connected with traditional social and political customs. Hence, the fear of nobility rooted in land was natural in the sense that unification would eliminate their right over estates and they would lose influence.

(*vii*) Besides, economic disparity also hurdled the path of unification. Southern Italy was rural and devoid of development while north Italy was a semi-industrial state.

ELEMENTS FAVOURABLE TO UNIFICATION

Despite formidable great hurdles which beset the path of unification of Italy, the feelings of liberty, equality and patriotism could not remain suppressed among Italians for a long time. Some patriots and supporters of democracy resolved to launch a combined

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struggle to achieve liberty and liberalism for Italy. To achieve those goals, many secret institutions were established in Italy, and Carbonari was the most prominent among them.

(*i*) CARBONARI. The secret society of charcoal burners was founded in 1810 in Naples. The branches of Carbonari were spread over entire Italy and its members belonged to all sections. Nobles, military officers, farmers, priests and middle-class people all got the membership of that secret society. The society did not have a definite programme; even then it set two goals-banishment of foreigners from Italy and establishment of legal freedom. The tri-colour flag having black, red and blue colours soon became popular and people began to worship it. For want of harmony, uniformity and clear dominating leadership, Carbonari didn't yield great results.

(*ii*) ECONOMIC DEVELOPMENT. In the middle of the eighteenth century, Italy was an economically backward country. 80% of its population was engaged in agricultural pursuits.

But before the end of the eighteenth century, certain prominent thinkers, such as Ferdinando Galiani, Cesare Beccaria, Pietro Versi, Carlo Cottaneo advocated the cause of economic reforms. They demanded freedom in economic field, encouragement of national savings and investment, development of effective means of transport and import of technical knowledge from the developed industrial countries of Europe. It was the achievement of those reflective economists that Italians started perceiving the unification of Italy necessary for economic co-operation and unity.

By the end of 1869, railway lines spanning 1623 kilometers had been laid and this task was completed only in thirty years. In 1854, Italy manufactured the first railway engine in Genoa. The contribution of railway to the cause of unification of Italy can never be forgotten. The operation of railway trains not only influenced the economy of Italy but also made a valuable contribution to the growth of political awakening.

(*iii*) EARLY REVOLTS. A series of revolutionary movements conducted by secret agencies started from the second decade of the nineteenth century, and continued for thirty years. Inspired by the revolts of 1820 in Spain, the public of Naples and Piedmont asked

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their governments to establish a Constitution. The first revolt broke out in Naples but it failed because of the intervention of the Austrian army. The revolt in Naples had hardly been suppressed when commotion started in Piedmont and Lombardy. Austrian troops again crushed the uprising. Thus monarchy was again secured in Italy. But Italians turned violent against the despotic and orthodox structure of the monarchy when their demand for a constitution was turned down. The more the monarchy was orthodox and reactionary, the more liberalism, patriotism and nationalism increased in Italy.

When there was a revolution in France in 1830, a revolt erupted in Italy. Violent demonstrations were staged in the Papal states. The rulers of Parma and Modena were banished from their states. Austria took extreme steps against those revolts immediately and the dethroned rulers were reinstated. In this way, Austria crushed the ambitions of national unity and independence of Italians twice. Even then, those unsuccessful attempts ignited in Italians hope for bright future. The most important reason of the failure of the revolution of 1830 was that people were still uncertain about political goals.

(*iv*) EFFORTS OF WRITERS. As political, social and economic factors had great importance in the history of the unification of Italy. Writers, Philosophers and critics made praise worthy contribution in cultural field. In 1821, PHOSCOL and ROSSETTI were exiled for their patriotic feelings. In 1832, SILVIO POLLICO contributed his ten years memories about Austrian Prisons to the magazine "LE-MIE-PRICONI". It impressed Italy very much. In 1843, Giobert, Philosopher and patriot advocated the cause of a federation of Italian states should be formed under the leadership of Pope after expelling Austria from Italy.

(*v*) MAZZINI AND YOUNG ITALY. After the revolution of 1830, Mazzini appeared and ignited new awakening among Indians. Prior to the revolution of 1830, he was a member of Carbonari. He too participated in the revolution. After the suppression of the revolution, he was arrested and sent to prison in sevrona fort. Then he was exiled from Italy. After visiting many countries, he came to France in 1830 and founded, a society under the name of 'Young Italy', which replaced Carbonari in the national movement of Italy. Mazzini believed that after infusing the spirit of patriotism and pride

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for ancient glory, young Italians should be organized to achieve independence.

Through 'Young Italy' Mazzini coined three slogans for Italy. 'Have Faith in the Almighty', 'Unite all Brothers', 'Free Italy from Slavery'. He imported martial training to young men and opened branches at several places. The number of members of 'Young Italy' reached 60,000 in two years. Now, young Italians started marching forward breathing new hope.

Actually, Mazzini laid the foundation of Italy's unification and inculcated among Italians the thoughts of patriotism, duty and sacrifice. Hence, SOUTHGATE has praised Mazzini in these words, "It was Mazzini who infused among his country men the spirit of freedom. Like Cavour, Mazzini was not a commander, he was a poet, an idealistic thinker and pioneer of revolution."

(*vi*) LIBERAL MONARCHISTS. Some patriots wanted to get independence of Italy by means of liberal monarchy. They wished to liberate Italy from the foreign sovereignty under the leadership of Charles Albert, the ruler of Sardinia-Piedment. Charles Albert was whimsical by nature but his contribution in the making of Sardinia Piedmont is praiseworthy.

(*vii*) POPE'S LIBERAL POLICY. After the death of Gregory XVI (1846), Pious became the ninth Pope. Pope Pious IX was kind and liberal. Political prisoners were released from Papal states and various reforms were implemented there. His liberal rule influenced other states and Tuscany. It terrified Metternich. Austrian army entered the Papal city-Ferrara and tried to put pressure on the Pope. Pope did not succumb to force and called for the intervention of the Catholic world. Charles Albert sent his army to help the Pope. The opposition of European Catholics terrified Metternich. He called back his army. It was Metternich's first defeat.

(*viii*) Revolution of 1848 and Italy. Italy was naturally influenced by French Revolution (1848). Consequently, national movement started there also. The revolution of 1848 in Italy aimed at implementing liberal economic reforms, constitutional rule and achieving unification and independence of Italy by hook or by crook.

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First of all, the reformists in the states of Naples and Sicily started revolts and demanded a constitution. At last, the ruler of Naples, Ferdinand II had to adopt a reformist constitution. The demands for constitution were also raised its Piedmont. Tuscany and Papal states and constitutional Monarchy was established in those three states in March 1848.

Terrified by the revolution of March 1848, Metternich left Italy and it infused fresh nerve in people. At his time, all people of different thoughts resolved to start war against Austrian rule and liberate themselves. Count Cavour addressed the nation in these words : "It is the occasion to take the crucial decision in the interest of Sardinia. Government as well as the entire nation is left with the only duty of waging a war."

Charles Albert, the Emperor of Piedmont also read the appeal. It seemed to him as if a great, historical responsibility had been put to his dynasty. On 23 March 1848 he declared war against Austria. Pope and Ferdinand, the ruler of Naples were compelled by the citizens to take part in the war of Italy's independence. Frightened by the opposition of Catholics, Pope withdrew his support. Because of internal riots, Ferdinand withdraw his Troops. Charles was left alone and he had to surrender to Austria's terms and conditions. In consequence of it, Lambardy and Venelia were again subdued by Austria. Now, the destiny of entire Italy hinged upon Piedmont. Pressurized by the monarchists, Charles Albert, the ruler of Piedmont started struggle against Austria. But on 23 March 1849 his army was defeated at Novara. Consequent upon his defeat, Charles abdicated and his son, Victor Emmanuel II became the ruler of Piedmont. He had to settle a treaty under which Lombardy was conceded to Austria.

Afterwards, entire Italy started seething with dissatisfaction. Ferdinand resumed his power in Naples and Sicily. Tuscany was also possessed by Leopold. Rome under went decline, even so, Pope resumed his sovereignty with the help of Louis Napolen. In August, 1849, Austria took possession of Venice and established her sovereignty over Italy again. Mazzini and Garibaldi had to flee from their country. Thus, the efforts for unification and independence of Italy were again defeated.

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To all intents and purposes, the history of Italy pertaining to the period from 1815 to 1850 proved to be a catalouge of native rift, foreign sovereignty and defeated struggles. Thus, the elementary phase of the unification of Italy came to on end.

VICTOR EMMANUEL II (1848-70). Victor Emmanuel II was a great warrior, true patriot and honest ruler. He was not fully alive to the political atmosphere of Europe but was politician of good understanding. When he became the ruler of Piedmont, Sardinia in March 1849, Austria had defeated the troops of Sardinia. Hence, he had to sign a treaty with Austria. Opposition of Victor intensified in the Parliament of Sardinia as he had settled a treaty with Austria. Austria exercised pressure on Victor to quash the constitution of 1848, but he kept the constitution alive. In August 1849, a treaty was concluded between Austria and Sardinia, but it was rejected by the Parliament of Sardinia. Victor Emmanuel sought general elections and acquired the assent of the new parliament of the treaty. Victor Emmanuel was fortunate enough to find out a meritorious minister, Count Cavour, in 1850, who is reckoned as the greatest politician of the eighteenth Century.

CAVOUR (1810-1861). Count Camillo Benso di Covour was born in 1810 in a noble family of Turin. After completing his military training, he entered the army as an engineer. But, he had to tender his resignation in 1841 because of his liberal thoughts. He continued farming from 1841 to 1846 and visited France and England during that period. While staying in England, he studied the parliamentary set-up closely and cherished deep regards for this system. He started making efforts for the implementation of parliamentary set up in his own country.

In 1847, Cavour started the publication of a newspaper. People started talking about the unification of Italy through that newspaper. In 1848, he was elected as a member of the first Parliament of Sardinia Piedmont. On the ground of his merits, he was assigned the ministry of Finance and Industries in 1850. He was convinced that economic progress and powerful army were two vital forces for the unification of Italy. In 1852, he became the Prime- Minister.

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He was alive to the Truth that

(*i*) The unification of Italy could be materialised under the aegis of Sardinia.

(*ii*) The liberation of Italian states from the dominance of Austria was essential for the unification of Italy, and

(*iii*) Foreign help was imperative to liberate Italy from Austria.

Cavour's Domestic Policy

Cavour made remarkable efforts for the economic development of his state. For the advancement of trade and commerce, he adopted the policy of free trade and encouraged foreign trade, extended the facilities of transport and opened banks. He established co-operative committees and built various societies for the growth of agriculture. Cavour graduated in engineering, adopted the vocation of journalism and consigned his life to politics. He, therefore, contemplated every problem like a technical expert.

In connection with economic reforms, Cavour took a major step by imposing tax in the land under the church. He paid his attention to the army. General La-Marmorra was made commander-in-chief. He raised a well-equipped army of 90,000 soldiers. The boundaries of the state were secured by fortification. He also strengthened the naval force. In order to cope up with the increasing expenses, he increased taxes. Thus he changed Piedmont from a small, poor state into a solid, prosperous and ideal state.

Cavour's Foreign Policy

In connection with the unification of Italy, the main objective of Cavour's foreign policy was to overthrow the sovereignty of Austria and integrate Italy under the aegis of Piedmont's ruler. He was alive to the reality that England and France could be helpful to him. England had sympathy for Italy but certain active help was not expected of her. On the other side, Napoleon III- the ruler of France, was ambitious, courageous and a supporter of nationalism. French army was reckoned as the best force in Europe and Cavour tried to seek help from Napoleon III.

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Crimean War (1856) and Cavour

The Crimean War gave Cavour an opportunity of extending co-operation to England and France and deriving benifit from their friendship. In this war, England and France extended help to Turkey against Russia. Cavour saw an opportunity in the war. By the end of April, 1854, as many as 1,80,000 brave Italian soldiers reached Crimea which strengthened the courage of the allied troops. In his political gambling, Cavour was confident of earning sympathy from the French ruler, Napoleon III.

After the end of the war, a conference was convened (March, 1856). Austria objected to inviting Sardinia in the conference, even then Sardinia was invited by England and France Cavour got an opportunity of attending the conference in the presence of representatives of England, France, Russia and Austria. After the end of Paris Conference, Austria mitigated the severity of rule in Lombardy and Venetia and revoked the orders of forfeiture of property belonging to exiled revolutionaries. In January, 1857, Emperor Francis Joseph visited some provinces of Italy and made his brother, Maximillian, the Governor of Lombardy-Venetia. He was a staunch suporter of Liberalism. But it did not eliminate opposition of Italian patriots, the exiled leader of Venice remarked about this policy, "We do not want Austria to make improvement in its policy but we want Austria to leave Italy."

NAPOLEON'S CO-OPERATION AND ACQUISITION OF LOMBARDY

Cavour perceived that the co-operation of France was indispensable in order to succeed in the future war of independence. Cavour was in search of an appropriate occasion to sign a treaty with Napoleon meanwhile Orsini episode occurred.

ORSINI EPISODE. In 1858, Mazzini's republican pupil Orsini tried to assassinate Napoleon III and this incident destroyed Cavour's cherished plans. Orsini's plot was the recurrence of the accident of 1800. Napoleon III had a very narrow escape; although some of his body-guards were killed in that attack. Cavour had to face a very difficult situation as he did not want to displease France. Cavour

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condemned the crime committed by Orsini and as desired by Napoleon III imposed severe censor upon newspapers. It is astonishing that, Napoleon was very much impressed by Orsini's letter which he sent from prison & prayed the Emperor of France to do something for the independence of Italy.

PLOMBIERS AGREEMENT. Emperor Napoleon III had been staying near Sardinia for a month. Without any formal invitation, Cavour reached Plombiers. As a result of a meeting between Cavour and Napoleon III, an agreement was arrived. at between France and Sardinia. The following decisions were taken in the agreement—

(1) Napoleon promised to send 2 lakh soldiers to help Piedmont in case Sardinia started war against Austria in order to expel Austria from Italy.

(2) Lombardy, Venetia and other parts will remain with Sardinia after the expulsion of Austria from Italy. The boundary of Sardinia will be extended from Alps to Adriatic.

(3) Cavour assured Napolean to concede the regions of Savoy and Nice to France in Lieu of Napoleon's help to Sardinia.

(4) It was decided that a new state would be carved in Italy by combining Lumbria and Tuscany and Prince Jerome Bonaparte would become its ruler.

(5) It was also decided that both Naples and Sicily and Papal states would enjoy their earlier sovereignty.

(6) It was decided that Victor Emmanuel's daughter Clothide would be married to Napoleon's Cousin Jerome Bonaparte in order to strengthen the bond of friendship between France & Sardinia.

AUSTRO-SARDINIAN WAR. It was concluded in the Plombiers Agreement that Austria should be provoked for war, so that, Austria should appear aggressive and Sardinia should look fighting in self-defence. Cavour started preparations for war from the time he came back from plombiers. The newspapers of Piedmont started criticizing Austrian newspapers. On April 23, 1859, Austria

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sent an ultimatum to Sardinia to recede its troops in three days failing which a war would be declared against Sardinia. Cavour's dormant hopes shone suddenly. He cried in delight, "Oh, the die has been cast and we are going to make history." On 29 April, Austria's troops entered the boundary of Sardinia and war started. Victor Emmanuel himself caught the reins of command in the war. Austria's aggressiveness dispelled Napoleon's hesitation and in May, France too declared war against Austria and in favour of Sardinia.

The combined forces of France and Sardinia defeated Austria at Montebello on May 20 at Polestro on May, 30 and at Magenta on June 4 successively. In consequence of these defeats, Austria was constrained to leave Lombardy region and Austrian soldiers had to take shelter in four famous forts ofVenetia-Menshua, Peischeera, Verona and Legnona. It seemed at that time as if Sardinia would also take possession of Venetia but Napoleon III declared cease-fire abruptly without asking Sardinia. France withdrew from the war suddenly. May be because France had sustained considerable loss in the war and also, Napoleon realized that the establishment of a powerful state along the South-East border would pose danger to France. Moreover, Roman Catholics of France felt that Sardinia's expedition of victories could endanger the position of Pope.

Villarfranca Armistice (July 11, 1859)

In July 1859, Napoleon III met Emperor of Austria, Francis Joseph at Villafranca and settled the conditions of armistice. Those terms & conditions were as follows-

(1) Lombardy will be given to Sardinia but Venetia would remain with Austria.

(2) It was decided that the rulers of the Central Indian states of Parma, Modena and Tuscany should be restored.

(3) Italy will be converted into a federation under the Presidency of the Pope and Venetia will become a part of that Italian federation.

This Armistice shattered hopes of Cavour and Italians. Cavour tendered his resignation. On Nov. 10, 1859, Emmanuel in company with Austria and France signed the Zurich Treaty. Villafrancw

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Armistice was ratified by way of Zurich Treaty. It established legal right of Piedmont over Lombardy. With it second phase of the unification of Italy came to an end.

MERGER OF CENTRAL ITALY. At the time of Austro-Sardinian war, whole Italy was replete with the spirit of nationalism. At the same time, the people of central Italy raised a revolt against their rulers and the rulers of Parma, Modena and Tuscany were expelled. National Society had already prepared a background for those revolts. People removed the representatives of Pope from Bologna and Romagna and established temporary governments there. Those regions passed a resolution and decided that they should be merged with Sardinia.

In the meanwhile, Cavour again became premier in 1860 and bargained with Napoleon III on the matter of Italy. He tempted Napoleon to have Nice and Savoy. Ultimately, Napoleon intended to cash the settlement of Plombiers Treaty by doing so. He wanted to dispel the dissatisfaction of his countrymen by taking the profit. (Nice & Savoy)

In the middle of March, 1860, a new experiment of referendum was carried· out in the states of Central Italy Parma, Modena, Tuscany, Bologna and Piyokenja decided by huge majority to merge with Sardinia. The public of Nice and Savoy also voted for merging with France and France took possession of these provinces. Separation of Nice and Savoy from Italy was severely criticised. Nice was Garibaldi's motherland, so he was greatly shocked on this allocation. Assailing Cavour, he said, "You have left me a foreigner in my motherland". England did not like the abduction of those regions by France as it could not tolerate the increasing influence of France. The area of Sardinia-Piedmont was doubled in that bargain. An Italian state was created comprising all regions of North Italy and central Duchies except Venetia.

MERGER OF NAPLES AND SICILY. Italy still, had to capture the remaining half of the peninsula. Naples, Sicily, Venetia and Rome were still out of reach of Italy. The history of past 40 years of Naples and Sicily was full of cruel despotism. In May, 1859, Ferdinand II the ruler of Naples and Sicily died and was succeded

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by Francis II. Francis II was an incompetent, inexperienced and weak ruler. Naples and Sicily were greatly influenced by the Austio-Sardinian war of 1859. The propaganda was accelerated by National Society in Sicily. Mazzini too encouraged revolt and his supporter Francisco Krispi chalked out the strategy of revolt. But the credit for successful revolts in Naples and Sicily goes to Garibaldi.

GARIBALDI (1807-1882). Giuseppe Garibaldi was born on 1807 in Nice. His father who was an officer on a merchant ship, who, wanted to impart high education to Garibaldi. But Garibaldi could not concentrate his mind on studies. He came in contact with Mazzini and being impressed by his noble ideals joined 'Young Italy'. In 1833, he participated in the naval conspiracy engineered by Mazzini in an organised way. Garibaldi was arrested and sentenced to Capital punishment but he escaped and went to South America.

On getting information of the revolution of 1848, he came back to Italy and took part in the war against Austria under the leadership of Charles Albert. After that, he went to Rome to help Mazzini, in securing the republic, thereafter reached Tuscany, then came to Piedmont and then, returned to America. There, he lived for six years and came back to Italy in 1854 after earning a lot of money. He purchased CAPRERA, an island near Sardinia and lived there as an independent farmer.

In 1856, he met Cavour for the first time and offered his services in 1857. It was the most significant event of Garibaldi's life in the sense that a republican became the supporter of constitutional Monarchy. In this context, KETELBY writes, "If there had been no compromise and differences had continued, they would've (Republicans & Monarchists) tried to undo each other and all efforts in connection with the unification of Italy might have ended in failure."

REVOLT IN SICILY. The public of Sicily was against the despotic rule of Bourbon dynasty. The patriots of Sicily requested Garibaldi to lead their mission. On April 4, 1860 revolt broke out near Masina. Although rebels got a little success in the beginning, the French troops suppressed it with barbarity. Disgusted at this incident, Garibaldi made up his mind to help Sicily. Cavour too wanted to help Sicily, but could not help openly for fear of breaking international laws.

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Externally he demonstrated his neutrality, but extended help to Garibaldi & Sicily secretly. On May 5, 1860 Garibaldi marched forward, with his famous RED SHIRT VOLUNTEERS from Jenoa to Sicily. On May 11, Garibaldi reached marsala on the west coast of Sicily island. The soldiers of Garibaldi landed in Sicily with the help of England.

On May 15, he defeated the troops of Napels at Keltapheme. After that, he took possession of Palermo. By the end of June, Garibaldi established his dominance over Sicily and declared himself to be the sovereign of Sicily.

In his message to Garibaldi, Cavour asked him to merge Sicily with North Italy but Garibaldi refused to do so. Cavour sent a few selected volunteers to Sicily and Naples with North Italy.

POSSESSION OVER NAPLES. On August 19, 1860 after making effective and suitable preparations Garibaldi attacked Naples. He had to confront a huge army of 1,00,000 soldiers including some disatisfied ones. Dissatisfied army always accounts for great loss. The dissatisfied soldiers joined hands with Garibaldi. Napoleon III wanted to thwart Garibaldi's progress as he did not want to see Italy as a powerful state. He sent a proposal to England that the joint fleet of England and France should prevent Garibaldi at the narrow sea route of Mesin a, so that he might not reach north of Sicily. However, Great Britain rejected that proposal because it did not want to poke its nose in the affairs of others. In this way because of the sympathetic attitude of Britain, Garibaldi got the chance of marching forward smoothly to Naples. France was alone and helpless.

Now, people accorded grand welcome to him and treated him as Messiah. Garibaldi declared himself to be sovereign of Naples and appointed BARTANI, supporter of Mazzini the minister of the state.

TROUBLES CREATED BY GARIBALDI'S SUCCESS

Goaded by the tide of enthusiasm, Garibaldi declared that he would then subjugate Venetia and Rome. On Sept 11, 1860, Cavour ordered to attack the Papal states on the pretext that Pope's strange behaviour had caused confusion. On Sept. 29, Sardinia took

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possession of Aumbria and Marches. But by the end of October, the public of all regions voted for merger into the state of North Italy. It strengthened Cavour's position.

On the other hand, Garibaldi failed to capture the forts of Geita and Kepura ruled by Francis II. At the same time, Victor Emmanuel himself commanded the army and marched towards Naples. Ultimately, Garibaldi (who met the ruler at Tiano) accepted Emmanuel as the ruler of Italy. On 7th Nov. 1860, Victor Emmanuel, in the company of Garibaldi entered Naples. In, the Palace, he was declared the ruler of combined Italy. On 18th Feb. 1861, the first session of Italian Parliament was held at Turin and was attended by all the representatives of Italy except those from Venetia & Rome. In this way, Sardinia became a state of Italy. The Parliament acceded to Cavour's proposal for making Rome the capital of Italy.

Thus, with the merger of the states of Southern region into Italy, an important task was achieved.

GARIBALDI'S GREATNESS. Garibaldi's contribution to the cause of Italy's independence is unforgettable. After Emmanuel's accession to the throne of Italy, it was proposed to crown Garibaldi with titles and esteem. But most humbly, he declined to accept titles and awards. He submitted, "The service of nation is itself an award. I do not need other things. Pray to God for immortality of free Italy." He took with him a bag of seeds and went away to saw them in his island Caprera.

Cavour, the great patriot, on the other hand, did not live long enough to see the great spectacle of the complete unification of Italy. On 6th June 1861, he passed away. ELLISON PHILLIPS, is apt when he states "Italy as a nation is Cavour's contribution."

Last Phase of Italy's Unification

Except Rome and Venetia, unification of Italy had been complete,. The fate of Rome and Venetia was still connected with international circumstances. Remaining unification of Italy was realized by Prussia. After Cavour's death, Victor Emmanuel did not hasten to annex those states of Italy. He waited for a suitable time. Because of political instability and miserable economic condition of Italy, Victor Emmanuel could not take effective steps for sometime.

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ACQUISITION OF VENETIA. In 1866, Italy got an opportunity to acquire Venetia. Chancellor Bismarck of Prussia was making preparations for war against Austria because Austria had become an obstacle to the cause of unification of Germany as it had become to that of Italy. Bismarck required Italy's co-operation against Austria. In April 1866, a treaty was signed between Bismarck and Emmanuel which provided that Venetia would be annexed to Italy in lieu of Italy's help to Prussia during war against Austria. On 14th June, 1866, Prussia declared war against Austria. Victor Emmanuel exercised his foresight in the sense that his army attacked Venetia from Southward on 20 June while Prussia attacked Austria from North. Consequently, Austrain forces were divided. Although Italy fought with great courage and bravery, Austria frustrated Italy at several places. On the contrary, Prussia succeeded in defeating Austria on 3rd July, 1866 in the battle of Sadowa. By way of Prague Treaty, Bismarck managed to annex Venetia to Italy. By means of referendum, Venetia was merged into Italy.

AQUISITION OF ROME. Complete unification of Italy excepting Rome had been carried out in 1866. Without Rome, the condition of Italy looked like that of a body without heart. Rome was domineered by Pope and French troops were deployed there to protect him. In 1867, Garibaldi had made efforts to secure Rome but in vain.

The task of acquiring Rome was finalized on the occassion of war between Prussia and France in 1870. As France was entagled in war against Prussia, Victor Emmanuel launched an attack on Rome. On 20th Sept, 1870, Italy established its dominance over Rome Referendum also favoured merger into Italy. Rome was made the capital of united Italy. On June 2, 1871, the emperor entered Rome and on 12th June 1871, the Parliament was inaugurated.

Thus, with the acquisition of Rome, Italy did not remain merely a "Geographical Entity" but became an independent, sovereign nation.

NAPOLEON III (1852-1870)

Louis Napoleon became the latest 'strong man' of France on 2 December 1851. His largely bloodless coup was satisfied by 7,500,000 voters in a plebiscite three weeks later. His supporters

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included businessmen escaping from the spectre of the 'urban red mob', peasants expecting higher food prices, Roman Catholics looking to a new alliance of state and Church, and many of the Urban workers. He rose to power on a national mood rather than party support and throughout his reign, he had to rely on this general appeal; when one bears our name and when one is the head of the government there are two things one must do, satisfy the interests of the most numerous classes and attach to oneself the upper classes'. Unlike the dictators of the twentieth century, he was always dependent on public opinion at a time when the facilities to 'create' it were not present.

THE CHARACTER OF NAPOLEON III

Napoleon III was a man of contradictions:

(*a*) **The UN-NAPOLEONIC NAPOLEON.** He was reputedly the son of Louis Bonaparte, although there was some doubt about paternity. He was the hier to the legend of Napoleon but in many respects, he was a victim of it. He was expected to have the qualities of the great Napoleon, he did not even look like a Bonaparte. He was brave, but no military genius. Nor was he as vigorous or ruthless as his uncle was, in the pursuit of his aims.

(*b*) **A CROWNED ADVENTURER.** Napoleon III was involved in a series of conspiracies & adventurers in the 1830s and 1840s. Even when he got the throne, he was still very much the 'man on the make', a not-quite-respectable opportunist. Even his marriage to the Spanish Countess EVGENIE DE MONTISO in 1853, the production of an heir in 1856 and the elaboration of a colourful court never overcame his rather 'flashy' image.

(*c*) **THE 'GENTLE' DICTATOR.** Napoleon III was actually a very humanitarian man and an idealist. He had a genuine feeling for the welfare of working people, and a loose belief in the state for state intervention to increase prosperity and promote the good of society along the lines proposed by the COMTE DE SAINT-SIMON.

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(*d*) **THE SPHINX.** His very contradictions of character, belief in his mission and apparent depth gave him the aura of a man of destiny, and it may be that as a result, his significance has been exaggerated. Alexander Dumas dismissed him as 'NAPOLEON LE PETIT' Bismarck saw him as a great sham, a 'sphinx without a riddle'. Nevertheless, Napoleon III judged the feelings and desires of the majority of Frenchmen of the time, and this enabled him to hold power for as long as he did.

FOREIGN POLICY OF NAPOLEON III

Napoleon III had a vague idea of the principle of nationality and of the desirability of applying it in Europe. However, he was also indecisive and lacked ruthlessness. Infact, Napoleon followed an active foreign policy, which, unfortunately, led to this tragic collapse. The salient features of his foreign policy are as follows :

(*i*) **ROME.** In 1848, an extreme republican party, headed by Mazzini, declared a republic in Rome. The temporal dominions of the Papacy were abolished and the Pope fled for refuge to Goeto on Napolitan soil. Napoleon intervened in Rome with the object of winning over the goodwill of Catholics in France; who wanted the Pope to retain his previous position. Accordingly in 1849, Louis Napoleon sent French troops to Rome to overthrow the republican regime. Thus, Pope's authority was once again secured.

(*ii*) **THE CRIMEAN WAR.** Napoleon III proclaimed in 1852 that the second empire meant peace but the fact was otherwise. He took a leading part in the Crimean War (1854-56). His allies were England, Turkey and Piedmont and his enemy was Russia.

THE WAR. There were quarrels between the Catholic and Orthodox monks in Palestine. Czar Nicholas I asked Turkey to recognise the right of Russia to protect the Christians of the Turkish empire. On the contrary,

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Napoleon III told the Sultan of Turkey to resist the Russian intervention. The Sultan, behaved, exactly the way Napoleon dictated him. Hence, war started between Russia and Turkey.

NAPOLEON'S Intervention. In this pursuit, France was supported by England. After some resistance, Russia accepted defeat. This conflict, the first of any magnitude since Waterloo, raised the second Empire to the height of glory. It gave to France a kind of hegemony on the continent for a period of ten years. Also, Napoleon took revenge for the French humiliation of 1812 and satisfied his vanity by presiding over the Paris Peace Conference of 1856. This consolidated his position in the country and greatly raised his position abroad.

***(iii)* THE ITALIAN WAR OF LIBERATION (1859).** Peace was the greatest asset of the Empire, but Napoleon III pursued an active foreign policy partly out of his personal commitments and partly to try and compensate for the loss of liberty in France. However, his involvement in the unification of Italy had disastrous consequences. Traditionally it was in French interests to keep Italy divided, Napoleon risked involvement in 1858-59 to appeal to French nationalists and Roman Catholics, and to produce a limited Italy. The outcome of the events of 1859-61 was totally unexpected—

- The unification of Italy blocked French influence in the region,
- Franco-Italian relations were to be embarrassed for the next twenty years by the French guarantee of Papal sovereignty in Rome,
- France got Nice and Savoy, which actually damaged the much needed entete (deal) with Britian,
- French Catholics were offended by Napoleon's agreement with Cavour, which allowed Piedmont to incorporate the Romagna in part exchange for Nice & Savoy. Besides, the Austrians were still in Venetia.

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(*iv*) **ENGLAND.** Napoleon made in 1860 a treaty of commerce with England. The treaty resulted in reduction of duties on many articles and was a step in the direction of free trade.

(*v*) **RUMANIA.** In 1856, Moldavia and Wallachia were given autonomy in their affairs at Paris Peace Conference. Two years later, Napoleon recured for them the right to have their own princes and Parliaments. Three years later, they desired their union with each other. Powers like Austria and England were apprehensive but Napoleon III prevailed upon them and on 23 Dec. 1861, the union of the principalities was formally announced under the name of Poland with Bucharest as its Capital.

This effort of Napoleon brought great laurels and enchanced Napoleon's prestige.

(*vi*) **IMPERIAL EXPANSION.** In 1860's Napoleon sought to appeal to nationalism to strengthen his position in France.

(*a*) **Africa.** By 1857, Algeria was conquered and by 1860 its European population was 2,90,000 in number. But, by many Frenchman, Algeria was regarded as a drain on military resources and a potential economic rival. Other colonies established in this period were Senegal, Guinea and Dahomey.

(*b*) **The Eastern Mediterranean.** French influence in this region was affirmed with an expedition to Syria in 1860 to protect the persecuted Christians. In Egypt, French capital was very active and in 1859, Ferdinand de Lesseps started to build the Suez Canal.

(*c*) **The Far East.** In Indo-China French forces were very active. In 1862, Co chin China was annexed, and a protectorate established over Cambodia. In 1860, France and Britain joined forces in a punitive expedition to Peking which resulted in even greater trading concessions.

Indeed, some of Napoleon's greatest triumps were

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not so obvious to the electorate as these ventures did not win votes, and were overshadowed by failures elsewhere.

(*vii*) **THE MEXICAN ADVENTURE (1861-67).** In 1861, Napoleon became engaged in what was once called extravagantly the 'most profound conception of the reign'. To try and win a foothold in the Americas & attract support from Caholics, nationalists and commerical interests, he started with an attempt to impose the HAPSBURG Archduke, Maximilian, upon the Mexican throne in a sort of Catholic crusade against the anti-classical forces of the ousted republican leader, JUAREZ.

This auventure was an expensive fiasco. Juarez had far greater popular support than was anticipated, and with the end of the Civil war in 1865, the United States objected to the French presence. French troops were withdrawn, although not before 6000 had died. In 1867, Maxmilian was executed by his republican opponents.

(*viii*) **THE AUSTRO-PRUSSIAN WAR (1866).** In 1829 POLIGNAC had warned of the danger of German Unification-that it would confront us with rival forces which would be jealous and even hostile .and our relative power would be seriously affected Napoleon III ignored this advice and did nothing to try and block the Prussian drive for supremacy in Germany in 1860s. Prussia's victory in the Austro-Prussian war dramatically changed the balance of power in Europe to make it worse:

(*a*) **There were no territorial Compensations.** The chance to seize the Rhineland was missed and Bismarck rejected Napoleon's 'hotel-keeper's bill' of Belgium or the Bavarian Palatinate.

(*b*) **French Isolation was Reinforced.** Bismarck could use the proposed deals by Napoleo.n to stir up the British distrust of France, and Napoleon hardly helped by pretending loudly that he welcomed the smashing of the Vienna settlement.

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(*ix*) **Franco-Prussian War (1870-1871).** In France, there was a lot of anti-Prussian feeling. Bismarck was believed that war with France lay in the logic of history. Meanwhile the question of spanish succession cropped up. The French ambassador in Berlin, BENEDETTI, was told to get from the king of Prussian a pledge that he would not allow a Hohenzottern to become a candidate for the throne of Spain. The interview of Benedetti with the Prussian king at Ems was undecisive.

Bismarck got an opportunity when he got the Ems telegram. He published it to the press in a shortened form to the press. It appeared to France that Benedetti had been insulted and to Prussians that it was their king who was insulted. The Franco-Prussian war was ignited.

The victory of Prussia was a decisive one and after that the French army surrendered and Napoleon III was made a prisoner. This led to the fall of the second Empire in France and the proclamation of the third Republic in September 1870. Thus, the foreign policy of Napoleon III, after a brilliant start, proved to be an utter failure. He was successful in his foreign policy from 1852 to 1861, but approached his fall since 1861 to 1871.

Conclusion. The military defeats of 1870 led to the bloodless revolution of 4 Sept., 1870 and the proclamation in Paris of a republic. Thereafter, Napoleon fled to England, and died there in 1873. The first modern dictator, had displayed a considerable flexibility and had attempted to break a vicious circle of revolution and restoration in France, and let it on the path of gradual evolution. However, as THEODORE ZELDIN maintains that he never overcame the distrust which lingered from his Coup D'ETAT and his reign remained a 'Tragedy of good Intentions.'

IMPORTANT QUESTIONS

1. Discuss in brief the different stages in the unification of Italy.
2. Analyse Napoleon III's foreign policy from 1852 to 1870.

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3. How for Napoleon III's foreign policy was responsible for his rise and fall?
4. Discuss in brief the role of Mazzini, Count Cavour, Victor Emmanuel and Garibaldi in the unification of Germany.

THE UNIFICATION OF GERMANY

The spirit of Nationalism was the most prominent of all new forces and trends which emerged in the latter half of the eighteenth century. The growth of nationalism is a fact of European history of nineteenth century. On one side, progressive forces of revolution were active during the early decades of the nineteenth century and on the other, reactionary forces were trying to suppress them. It was, however a period of transition. Strife and dilemma prevailed in that epoch but the spirit of nationalism pushed that epoch forward. That spirit of nationalism steered Germany into a definite direction.

Objectives:

This sub-unit aims to discuss:

(*i*) Stages in the unification of Germany,

(*ii*) Otto Von Bismarck's Foreign policy.

The Vienna Settlement. Baron Von Stein mooted the unification of Germany at Vienna but Metternich ignored it altogether and backed by the particularism of the smaller states, favoured the formation of a loose German confederation (39 states) which, on account of the Unanimity' rule, could accomplish nothing to advance liberalism or nationalism.

THE REVOLUTION OF 1830 AND 1848

But liberalism and Nationalism throve in the universities and an undergraduate hilarity in 1817 was magnified into a rebellion and Metternich issued the Carlsbad Decrees, which aggravated liberal nationalist discontent against Austria.

Neither Austria nor Prussia was directly affected by the liberal Revolutionary wave of 1830 but 1848 Revolutions brought not only liberalism but nationalism to the fore. The famous Frankfort Assembly resolved to exclude all non-German territories from the proposed German Empire, drafted a constitution and offered the crown to

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Frederick William IV of Prussia who, on the advice of Bismarck, declined to take it 'from the gutter.'

In the meanwhile the long and straggling frontier of Prussia necessitated the formation of the Zollverein or customs union (1843) which was joined by almost all the smaller states. Hence forth, businessmen learned to disregard state boundaries and think of the Zollverein as a nation. The stage had been set for political union.

Prussian Leadership. The history of Germany since 1815 convinced the patriots that the exclusion of Austria from German politics and the reconciliation of the particularist states were two steps to the political unification of their country and they looked upto Prussia for leadership and Prussia did not fail them.

Prussia, the home of patriotic thought and propaganda, was essentially a German state, had succeeded in effecting. The economic unification of the country by means of the zollverein had allayed the fears of the liberals by the promulgation in 1850 of a constitution. Besides, she was the only state capable of combating Austria. Above all, she supplied leadership: William I a national militarist; VON MOLTKE, one of the greatest strategists, VON ROON, one of the greatest war ministers and Bismarck, a consummate diplomat, astute and unscrupulous.

STAGES IN THE UNIFICATION OF GERMANY

Preliminary Step. William I decided to recognise the Prussian army, improve its equipment and discipline, enforce the compulsory military service of all able bodied males and extend the term of reservists from two to four years and applied to Parliament for increased military appropriations dominated by progressives (liberals) demurred. Now, Bismarck stepped in with his momentous words:

"Not by speeches and resolutions of majorities but by iron and blood," proceeded to govern the country without a budget and without a Parliament, fully convinced that patriotism was a more basic attribute of most Germans than liberalism and that no German would care how German unity was achieved provided it was achieved. Taxes were arbitrarily levied and collected and military reforms were fully carried out."

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THE FIRST STAGE-THE EXCLUSION OF THE HAPSBURG EMPIRE

1. Schleswig-Holstein Question. Now that the army was ready, Bismarck was on the look out for a popularly justifiable pretext for a war with Austria for the hegemony of Germany and the possibility of such an excuse he detected in the Schelswig-Holstein question. Schelswig-Holstein and Lauenburg, largely German, were institutionally united to Denmark, inspite of the London Conference of 1852. War was declared by Prussia and Austria.

Denmark was defeated but as anticipated by Bismarck, Prussia and Austria quarrelled over the disposition of the spoils. A temporary settlement was effected by the convention of Gastein, 1865, whereby the claims of Frederick of Augustenburg were shelved, Lauenburg was annexed by Prussia and Schleswig and Holstein were to be administered by Prussia and Austria respectively. The convention of Gastein was a diplomatic triumph for Bismarck, for the duchy of Holstein, administered by Austria but surrounded by Prussian territories provided a splendid field in which Bismarck could engineer plots against Austria.

2. The Seven Weeks War-1866. Before precipitating the struggle, he won over England by low tariffs, Russia was made his personal ally by the assistance offered against the Polish rebels in 1863, Napoleon III of France by a Vague promise of compensation (at Biarritz 1865) and Italy by the bait of Venetia (1866) and thus, ISOLATED AUSTRIA.

He, then, complained that Austria has violated the convention of Gastein by encouraging the claims of Frederick of Augustenburg, seized Holstein and submitted to the Diet a scheme for the complete reform of the German confederation involving the exclusion of Austria and thus, this astute diplomat made Prussia appear not simply as an aggrieved party but as an undaunted champion of national unification.

Austria persudaded the Diet to reject Prussia's reform proposal and order the mobilisation of the federal forces to punish Prussia for the infraction of Austrian rights in Holstein. Thus Bismarck succeeded in making it appear that Prussia was fighting a defensive war. Within two weeks the resistance of the 'smaller states was overcome and

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Austria herself was crushed at Sadowar 1866. For diplomatic reasons, Bismarck deprived Austria of very little territory but the German Confederation was dissolved and the heterogeneous Hapsburg empire was excluded.

THE SECOND STAGE-NORTH GERMAN CONFEDERATION OF SMALLER STATES UNDER PRUSSIA

Now, Schleswig and Holstein were formally annexed and Hanover, Hesse, Cassel, Nassau and Frankfurt were incorporated with Prussia. The other smaller German states (21) were constrained to join her in the North German Confederation, which allowed the local princes and parliaments their local rights but brought the whole conduct of foreign affairs and the army under Prussian Control. Armies were raised and maintained on the Prussian model.

THE THIRD STAGE— THE KING OF PRUSSIA BECOMES THE EMPEROR OF GERMANY

Towards the four states south of the Main, Bismarck adopted a conciliatory attitude. He did not penalize them for having assisted Austria nor did he force them into the North German Confederation. He scrupulously respected their independent position but never missed a chance to fill them with alarm at the possibility of French aggression.

An arch dissembler, he conciliated the liberals by restoring the Prussian Constitution, asked for a bill of indemnity for the illegalities of which he had been wanted only guilty for love of his nation, adopted universal adult suffrage for elections to the Reichstage of the North German Confederation and encouraged the National liberty party that it might convert the South German states to German nationalism.

Bismarck's Attempt to Isolate France

Russia could not forget Napoleon Ill's part in the Crimean war nor Bismarck's offers of assistance against the Poles. Italy could not forget Napoleon's betrayal of her cause in 1859 and Bismarck's assistance in securing Venetia. Austria contrasted Napolean's harsh treatment in 1859 with Bismarck's lenient conduct in 1866.

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Great Britain and South German states alike resented Napoleon's ambition for territorial aggrandisement; the former sympathised with Prussia, the latter signed secret military conventions with her. But, to the very last, Napoleon indulged in the delusion that South German states would ally themselves with him against Prussia.

Bismarck Diplomatically Exposes Napoleon III

In the meanwhile, Napoleon applied to Bismarck for the compensation promised at Biarritz. He asked for the Rhenish Palatinate and Bismarck showed the note to the king of Bavaria to whom it belonged. He then, demanded Belgium and Bismarck artfully conveyed it to England which was anxious to maintain her integrity. Then, he wanted to secure Luxemburg and Bismarck had it neutralised under European guarantee. Thus, Bismarck shrewdly exposed to Europe the seemingly conciliatory attitude of Prussia and the land grabbing ambition of Napoleon.

The Franco-Prussian War

Everything was ready and Bismarck's unscruplousness did the rest. The Spanish liberals expelled their absolutist Queen Isabella in 1869 and offered the crown to prince Leopold of Hohenzollern-Sigmaringen, but he refused the offer. But Bismarck, who scented the possibilities of the situation procured a renewal of the request and its acceptance by the Prince. Napoleon saw in it an attempt to unite the crowns of Spain and Germany under the Hohenzollerns and informed king William of Prussia that he would regard the accession of a Hohenzollern to the throne of Spain as a sufficient ground of war. It was announced in Madrid that Prince leopold had revoked his acceptance of the crown.

The Ems Despatch. But Napoleon sought an additional rebuff for Prussian diplomacy and instructed his ambassador to demand from the king of Prussia, then at Ems, a pledge that he would not support a Hohenzollern to the Spanish throne. This he refused to do, the ambassador requested yet another interview and William politely refused and telegraphed to Bismarck.

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Bismarck, assuming himself in a perfect state of military preparedness, communicated the king's despatch to the press, but so cleverly and unscruplously, abbreviated that the Germans thought that the Prussian king had been insulted by the French ambassador and the French ambassador had been insulted by the king of Prussia.

War Began. The South German states, believing that Prussia was attacked, co-operated with her and France was smitten hip and thigh at Sedan on 19th June 1870. The Southern states concluded treaties of union with the North German Confederation and in the palace of Louis XIV at Versailles (1871), the Grand Duke of Baden led the cheers for the king of Prussia, New Emperor of Germany. By the Treaty of Frankfort, France ceded the whole of Alsace and eastern lorraine together with the fortresses of Metz and strassburg and agreed to pay a heavy indemnity.

Germany was united but the French were humiliated and antagonised. Hence, the Franco-Prussian war was but a prelude to the First Great War.

OTTO VON BISMARCK (1815–1898)

Career. Born at Schonhausen in 1815, Bismarck was brought up in the traditions of the Prussian squirearchy and German regeneration. He was a member of the German Diet from 1851 to 1859. From 1859 to 1862, he was a Prussian Ambassador to Russia. Bismark was appointed the Minister President of Prussia in 1862. He retired in 1890 and died in 1898.

AIMS OF BISMARCK'S FOREIGN POLICY

1. Prussia must take lead in German Unification and oust Austria.
2. Germany must be conquered by Prussia that is-Germany must be Prussianized, Prussian culture, Prussian traditions, her administrative machinery should be prussianised. He had maintained, "Prussians we are, and Prussians we will remain."
3. He knew well that his aims could not be achieved by peaceful means.

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Therefore, to realize them, he initiated a policy of blood and Iron.

4. In short, Bismarck wanted German hegemony in the whole of Europe.
5. Besides, he tried and to some extent, was successful in isolating France on the political scene of Europe.

In order to fulfill his aims, he realised that Prussia should build up an irresistible army. He was not afraid of England and could rely if Denmark, Austria and France were defeated.

MAJOR EVENTS

Denmark

Frankfurt Assembly 1863. A congress of the Princes at Frankfurt was invited by Austria with the proposal to reform the Federal Constitution. Prussia was also invited to attend but Bismarck regarded the proposal as an obstacle to achieving his aims.

Yet, despite the Prussian apathy, the Congress met at Frankfut on Aug. 14, 1863, Prussia abstained and soon it was realized that without her co-operation the Congress would not be able to achieve anything. So, it broke up. Bismarck, thus, scored a DIPLOMATIC VICTORY and PRECIPITATED A CRISIS which led to a war with Denmark.

THE DANISH WAR OF 1864

The two dutchies of schleswig and Holstein were governed by Denmark ever since 1490. Holstein was a member of German Confederation with entirely German population, whereas Schleswig was outside confederation with majority by Germans but a considerable minority of the Danes.

Now, the Dutches desired to incorporate the two Duchies in the Kingdom while the Germans there wanted them to be united under a German prince and remain within the confederation. Prussia too had her eyes on them.

Now, in 1848, Frederick VII, the king of Denmark tried to merge these duchies into his kingdom permanently, but it was bitterly opposed by Prussia and Duke of Augustenburg.

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Protocol of London, 1852

The treaty was signed by England, France, Austria, Prussia, Russia, Norway and Sweden.

(1) Frederick VII, King of Denmark was recognised as the Duke of schleswig and Holstein but the two Duchies must remain separate.

(2) Duke of Augustenburg renounced claim on payment of a handsome compensation.

(3) Holstein was to remain a member of confederation.

New Constitution. In 1863, Frederick VII died and was succeeded by christian IX as the King of Denmark. The new king framed a constitution and declared the incorporation of Schleswig in Denmark.

Bismarck's Diplomacy. The Duke of Augustenburg revived his claims. Bismarck decicled to make best of the opportunity in the cause of German unification. He wanted to include them in Germany. He entered into an agreement with Austria to jointly act against Denmark.

Accordingly, an ultimatum (Feb. 1864) was given to the king of Denmark demanding to withdraw the constitution within 48 hours, when he refused to do so, both Prussia and Austria declared war against Denmark. The Danes were completely defeated and the king ceded all his rights over the duchies to Austria and Prussia by signing the treaty of Vienna in October 1864.

BASIS OF BISMARCK'S FOREIGN POLICY FROM 1863-66

Bismarck had made relations with Russia friendly. Moreover, in order to alienate Austria, he made a commercial treaty with France. Also, Bismarck coaxed Italy through a treaty into waging a war against Austria and also promised her to give Venetia. As far as England was concerned, pleased her by introducing Free trade.

Convention of Gastein, August 14, 1865

As Austria was not prepared to go to war, compromise was effected between Prussia and Austria. In it, a small duchy of

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Lauenburg was annexed out rightly by Prussia, Schleswig was also handed over to Prussia, where as Austria took Holstein.

Now, Bismarck was on the look of some pretext to stage a war.

Austro-Prussian War, 1866. Prussia protested against Austrian method of administration in Holstein. Austria disliked this unnecessary criticism.

In April 1866, Bismarck proposed that a German National Parliament should be elected on Universal Suffrage and Austria should be excluded from it. It is also known as seven weeks war. Austria was defeated in the battle of Sadowa.

Treaty of Prague: Liberal Terms to Austria

Treaty of Prague was signed on August 23, 1866. To end this war, very liberal terms were offered to Austria, as Holstein and Schleswig were ceded to Austria. Moreover, very small indemnity was imposed on Austria. But at the same time, Confederation of Germany was dissolved and this way, Austrain INFLUENCE OVER GERMANY WAS OVER.

Reason. Bismarck did so only to ensure Austrian neutrality in a future conflict with France. Though Italy was defeated, Bismarck had kept his promise and Venetia was ceded to her. Later, Schleswig, Hanover, Hessa-Cassel, Nassau & Frankfurt were also annexed.

FRANCO-PRUSSIAN WAR OF 1870-71

(Already discussed in detail.)

ANALYSIS OF BISMARCK'S FOREIGN POLICY

1. **France.** In France, the popular feeling for a war of revenge against Germany was particularly acute in 1871 and Bismark set himself to avert it. Hence, he **Isolated France** diplomatically and deprived her of all potential allies and supporters.

2. **Austria.** Bismarcks's lenient treatment of Austria in 1866 as contrasted with Napoleon IIIs' treatment of her in 1859 and the desire of the Hapsburg to recoup their losses in

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Germany and Italy by a vigorous policy in the Balkans, made the governing classes of Austria-Hungary lean upon the strong military arm of Germany and the dexterous diplomacy of Bismarck.

3. **England.** England made gains out of Bismark's friction with Russia over the Eastern Question and with France over colonial and commercial expansion and the hostility of the British to liberate the Catholic church especially in Italy.

4. **Italy.** The Italians had not forgotten that the French betrayed in 1859 and the acquisition of Venetia through Bismarck's kind co-operation and chose to side with Bismarck and his Kulturkampf was against clerical France to prevent the restoration of the temporal power of the pope.

5. **Russia.** Afraid of the Nihilists and socialists whose doctrines had been imported from France and mindful of Bismarck's offers of assistance to quell the Polish insurrection in 1863, Alexander II thought it wise to subscribe in 1872 to the Three Emperor's League (Germany, Austria and Russia).

   But the Congress of Berlin where Bismarck played the role of 'Honest-broker', aroused the enmity of Russia for the reduced Russian influence in the Balkans (Bulgaria) while increasing that of Austria (Bosnia and Herzegovina).

6. **Total Unification of Germany Was Achieved.** On 18th Jan. 1871, a meeting was called in the Hall of Mirrors in Versailles. Bismarck declared that henceforth, the kingdom of Germany would be called THE EMPIRE and the rulers of the states *of* Germany would continue to remain as such. The constitution of the empire would be same federal constitution. King William I was to be now called the German Emperor.

Thus we see that, Germany's Unification was achieved because of Bismark's foreign policy and the diplomacy was the basis of Bismarck's foreign policy. Indeed, Bismarck was a juggler who could play with five balls (countries) at a time, of which two were always in the air.

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IMPORTANT QUESTIONS

1. Discuss in brief the various stages of the unification of Germany.
2. Discuss Otto von Bismarck's role in the unification of Germany.
3. Analyse the salient features of Bismarck's foreign policy till 1870-71.

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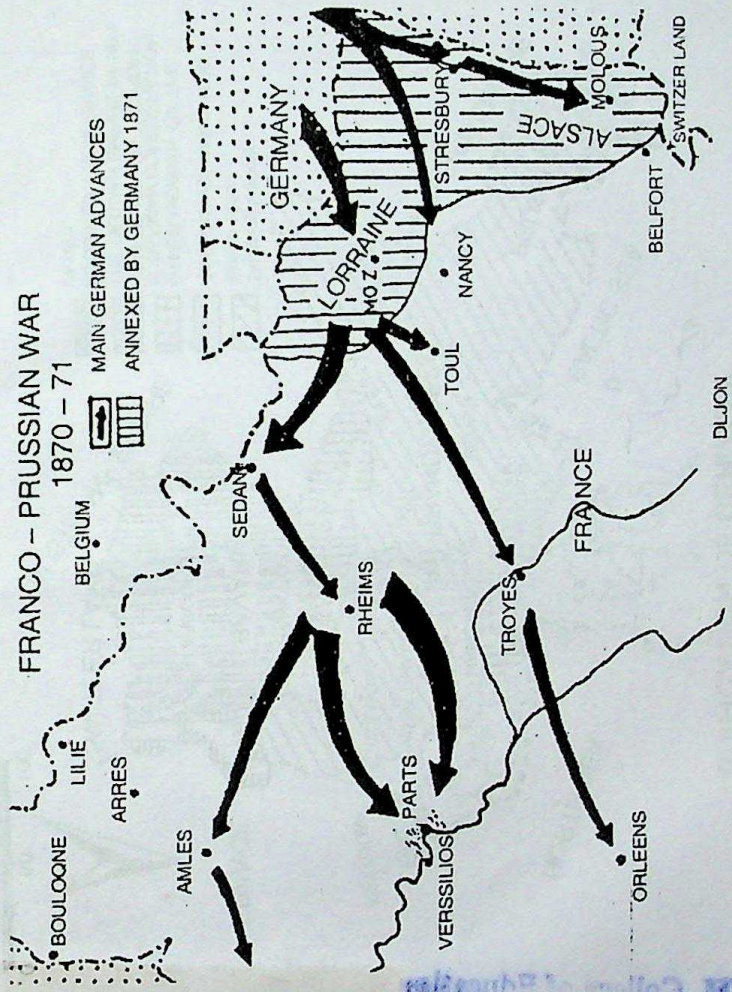

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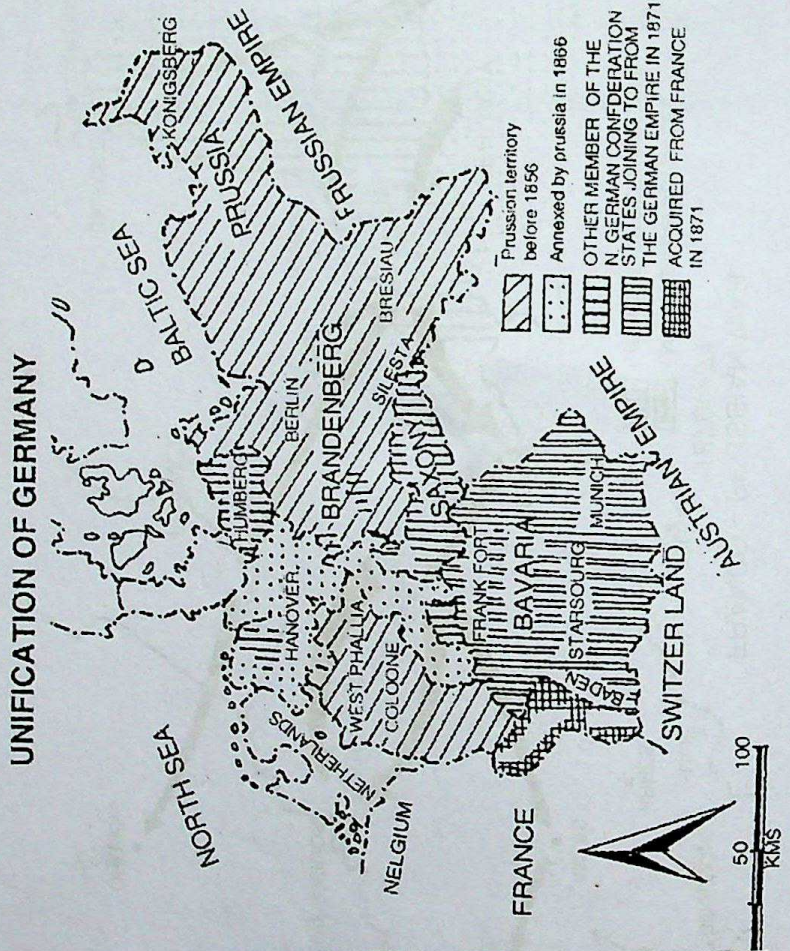

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